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TORONTO

SIR THOMAS BROWNE'S  
**RELIGIO MEDICI**  
LETTER TO A FRIEND &c  
AND CHRISTIAN MORALS

EDITED BY  
W. A. GREENHILL, M.D. OXON.



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## P R E F A C E.

It seems advisable first to give some account of each of the works contained in this volume, and next to explain what has been attempted in this edition.

A —1 The history of the *Religio Medici* is not a little curious. It was written about 1635,<sup>1</sup> while the Author was living at Shipden Hall, near Halifax, after his return from his travels on the Continent, and before he finally settled at Norwich. He tells us that it was not intended for publication, but was "composed at leisurable hours for his private exercise and satisfaction," and that after the MS had been lent to his friends, and "by transcription successively corrupted," it was printed without his knowledge or consent, and without his name attached to it, in 1642 (p. 4). There seems to be no reason to doubt the truth of this statement, though Johnson is evidently inclined

<sup>1</sup> See Notes on p 66, l 4 115, 22



to disbelieve it, or at least to consider Browne's case (if true) to be a remarkable exception to the general rule with respect to surreptitious editions.<sup>1</sup> Though it was published anonymously, the little book seems to have attracted so much attention that it was reprinted in the course of a few months, and thus Browne was in a manner compelled to issue "a full and intended copy," which appeared (still anonymously) in the following year. In the meantime the work in its uncorrected form had been brought to the notice of Sir Kenelm Digby, who in the course of twenty-four hours (part of which time was spent in procuring a copy of the book,) wrote some "Observations," which were immediately sent to the press,<sup>2</sup> notwithstanding Browne's remonstrance and suggestion that the writer should at least wait for the appearance of the authorized edition.

Though the work was considerably altered before it was ready for the public,<sup>3</sup> it was carelessly printed, and indeed it would almost seem as if the Author, when he

<sup>1</sup> The chief reason for his scepticism is the fact that "a long treatise, however elegant is not often copied by mere zeal or curiosity" (p. xii ed. Hohn), but in Browne's case Johnson was not aware that at least *five* MS. copies of the *Religio Medici* were in existence, viz. one in the Bodleian Library (*MS. A. vol. Miscell.* 162), another (imperfect) in the British Museum (*MS. Lansdowne*, 483), and three in private collections — (Gardiner's Preface, p. vi note.)

<sup>2</sup> Digby's letter to the Earl of Dorset was written in December, and in the following March the report of his intended publication reached Browne at Norwich.

<sup>3</sup> It is curious to notice that in several passages the unauthorized editions are directly contradicted by the corrected one, viz. p. 14 l. 4. ss. 8. 39. 14. 89. 22; 114. 23.

had once given it to the world in an authentic form, took no more interest in the subject,<sup>1</sup> little anticipating that it was to be his chief title to literary immortality.<sup>2</sup>

It was very soon translated into Latin, by which means it was brought to the notice of scholars on the Continent, and was afterwards translated into several European languages. Upon the whole it was well received, but was by some persons much misunderstood, and gave occasion to great and most undeserved misrepresentation of the author's religious opinions.<sup>3</sup> After the first authorized edition it was reprinted at least *sixty* times during the author's life. Most of these editions profess to be 'corrected and amended,' but this appears to be probably in every case, except 1678 (K) and 1682 (L), a mere form of words without any distinct meaning, as some of the

<sup>1</sup> He did not even take the trouble to see that the 'Errata' which had been specially noticed on a separate leaf, were corrected in subsequent editions, so that some of them remained in the text as late as 1835, when Wilkin laments that they had not been brought to his notice in time to allow of his using them for the correction of his own text. (See *Errata* to vol. i.) On the other hand, the last two editions published during his life have *four* short additions which could hardly have been introduced into the text without his authority. (See p. 54, 17, 50, 27, 94, 3, 1, 0.)

<sup>2</sup> He never put his name to the book and in one of his *Common Place Books* written late in life he speaks of it slightly as "a piece of mine published long ago" (vol. iii. p. 354, 1, 1, ed. Bohn).

<sup>3</sup> See Wilkin's Preface to *Helvidius*. The following Note (which deserves preservation on account of its monstrous ignorance and absurdity) was copied by the present Editor from one of the copies in the National Library at Paris: "Th. Brown, un des plus déclarés ennemis de l'utile Religion et que l'Univers d'Oxford avoit autrefois chassé pour ses débauches, avant sa mort écrit une lettre pleine de sentimens de pénitence. elle est imprimée dans un Recueil postume de ses dialogues." The Note was said to have been written by Clement, formerly Garde de la Bibl. du Roi, who died 1700—1710.

same errors are continued from one edition to another, even down to the present century.<sup>1</sup>

During the next hundred and fifty years only about *four* editions appeared, but early in the second quarter of the present century the little book, which seemed almost forgotten in the publishing world, was being edited simultaneously by a Norwich bookseller, an Oxford undergraduate, and an American divine, and in 1831, after an interval of nearly eighty years, a precocious youth of nineteen (?)<sup>2</sup> had the honour of once more bringing it before public notice.<sup>3</sup> It has since been republished *seven* times in England, and *four* times in America, so there is no probability of its ever again falling into comparative oblivion.

2 "A Letter to a Friend, upon Occasion of the Death of his Intimate Friend," appears from internal evidence to have been written by Sir T. B. about 1672,<sup>4</sup> ten years before his death, about the same time as the *Christian Morals*, but shortly after.<sup>5</sup> Great

<sup>1</sup> Of *thirty four* pages mentioned in the list of *Errata* in C, only *eight* were corrected in D; *thirteen* in L, *one* in J, *two* in K, *four* in Q, and the rest in different modern editions.

A few particulars relating to THOMAS CHAPMAN, and the other modern editors, will be found in the Appendix to this Preface, No. III.

<sup>3</sup> Wilkin's Preface is dated "Oct. 30, 1829" but his edition was not published till 1831. Chapman's Preface is dated "*June*, 1831," Young's *October*, 1831.

<sup>4</sup> See note on p. 136 l. 27.

<sup>5</sup> See Note on p. 147 l. 1, and p. 162, l. 1, *interp.* Former editors, on the contrary, say that it was written *before* the *Christian Morals*, but they give no reason for this opinion. e.g. "The latter part was afterwards expanded into the *Chr. M.*" (Crossley, Pref. to ed. 1822). "The rest of this *Letter* served as the basis for his larger work, the *Chr. M.*" (Wilkin, vol. iii p. 80, ed. Bohn). "It seems to have been intended as an introduction to the

part of it has the appearance of being a *cento* as the author would call it), of passages which he had treasured up in his copious Common Place Books, and which he was glad to make use of before his death. Several sentences are to be found in the extracts from these Common Place Books given by Wilkin,<sup>1</sup> and others may probably exist in those which are still unpublished. It consists of two parts, the former (§§ 1—29) relating more or less closely to the subject matter of the Letter, the latter (§§ 30—48) altogether distinct from it, and found with numerous variations in different parts of the *Christian Morals*.

It first appeared about eight years after the author's death (1690), and has since been reprinted about *ten* times, which is perhaps more frequently than it deserves. The former portion is comparatively uninteresting, and the latter chiefly valuable as furnishing the means of correcting the text of the *Christian Morals*. Dr. Edward Browne, in editing the *Letter*, did not do justice to his father's memory, and the first edition is disfigured by various errors<sup>2</sup> which are certainly not attributable to the author. These have been corrected in the present edition,<sup>3</sup> the few Notes

*Chr. M.* (Gardiner, Pref. to ed. 1845). \* The concluding reflections are the basis of a larger work, *Chr. M.* (Mr. Willis Bund, Intro. to ed. 1869).

<sup>1</sup> See Notes on p. 132 l. 21. 133 l. 28. 134 l. 12. 136 l. 26. 138 l. 14.

<sup>2</sup> See Notes on p. 128 l. 5. 130 l. 13. 132 l. 27. 142 l. 17. 143 l. 21. 148 l. 25. 151 l. 14. 153 l. 22.

<sup>3</sup> With *one* exception, p. 128. l. 5, and this might have been corrected with the rest.

by the author have been preserved, and references have been given to the parallel passages in the *Christian Morals*. There is a MS. in the British Museum (*Sloane*, 1862) which varies considerably from the printed text. Some additional passages have been extracted by Wilkin from this MS., which are given in the Notes in this edition.

3 The "Christian Morals" are called by Dr Edward Browne "a continuation of the *Religio Medici*," and therefore, though in this edition (as in those of Wilkin, Gardiner, and Fields) they are separated from it probably future editors will think it better to place the two works in juxtaposition. The exact date of their composition cannot be determined with certainty, but it was after 1662,<sup>2</sup> and before 1680,<sup>3</sup> and probably about 1671<sup>4</sup>. They are said by his daughter, Mrs Littleton, to have been "the last work of her honoured and learned father."

They are very different in style from the *Religio Medici*. There is a greater admixture of strange and pedantic words, and also a more frequent allusion to events and personages in ancient and mediæval history. The book by its title raises expectations

<sup>1</sup> Wilkin's *Supplementary Memoir* vol. i. p. lxxviii. ed. Bohn.

<sup>2</sup> See Note on p. 111.

<sup>3</sup> See Note on p. 160.

<sup>4</sup> If they were written a little before the *Letter to a Friend*. See Notes on p. 136.

<sup>5</sup> See the Dedication, p. 159, meaning probably the "last work" of any great length.

which are hardly realized, and it contains nothing equal in piety or eloquence to some passages in the *Religio Medici* and *Urn Burial*. There is, however, in many parts, a grave, solemn, stately flow of words, very artificial, but not unpleasing, and not unsuited to the subject matter, which must evidently have been imitated from the parallelism of Hebrew poetry,<sup>1</sup> and which not unfrequently reminds us, in this particular, of passages in the *De Imitatione Christi*.<sup>2</sup> The following is an elaborate specimen of this peculiarity of style, examples of which will be found in almost every page —

“ When death's heads on our hands have no influence upon our  
heads,  
and fleshless cadavers abate not the exultances of the flesh,  
when crucifixes upon men's hearts suppress not their bad  
commotions,  
and His image Who was murdered for us withholds not from  
blood and murder,  
phylacteries prove but formalities,  
and their despised hints sharpen our condemnations ”  
(pp 210, 211 )

They were first published in 1716, about thirty-four years after Sir T. B.'s death, by Archdeacon Jeffery, and have enjoyed a fair amount of popularity, having

<sup>1</sup> Perhaps this is what Wilkin means when he says that the “*Christian Morals* appears to have been written on the model of the Book of Proverbs.” (Note to Tract xiii vol iii p 267 ed Bohn.)

<sup>2</sup> Especially as they are brought more prominently before the eye in Hirsche's edition (Berol 1874) by being divided into *lines*. Why should not future editions of the *Christian Morals* be printed in the same way?

been reprinted about eleven times. Of these reprints the only one that deserves particular notice is the first (1756), to which was prefixed Johnson's well-known *Life* of the author.<sup>1</sup>

In the present volume the text has been printed from the first edition with (it is believed) only three alterations,<sup>2</sup> but several other improvements and corrections have been suggested in the Notes, (chiefly arising from the parallel passages in the *Letter to a Friend*;) some of which may probably be adopted by future editors.<sup>3</sup> All the Notes in the first edition have been retained, as they were copied from the original MS. of the author, and also most of those in ed. 1756, which have been of much use in the Glossarial Index. The marginal abstract of the different sections is taken, (with a few alterations,) from Peace's edition, 1844. The extracts from MSS. in the British Museum are taken from Wilkin's edition, 1852.

B—The present volume was at first intended to be little more than a corrected and improved reprint of Gardiner's edition of 1845 (W). When, however,

<sup>1</sup> It is not quite certain whether Johnson contributed to this edition more than the *Life*, as it would almost seem from the wording and the punctuation of the title-page, as if a marked distinction were intended to be drawn between the writer of the *Life* and of the *Explanatory Notes*.

<sup>2</sup> See Notes at p. x61 l. 17. x65 l. 24. x99 8.

<sup>3</sup> See Notes at p. x65 l. 19. x66 l. 11. x68 22. x69 ult. 170 20. x90 6: 199 8. 200 8.

by the kindness of Mr Wilkin's Son and of Mr. Gardiner's Sister, the whole of the scarce editions, formerly in the possession of these two editors (respectively), were placed at my disposal, it seemed to be a sort of literary duty to make the utmost possible use of them, as no such collection had ever fallen into the hands of any previous editor. Accordingly, this accident, (or *θείη τίχη*, as Herodotus would call it,) determined the character of the present edition, which is chiefly critical, or occupied with the improvement of the text. If I had known the amount of labour that this plan would involve, I should probably never have undertaken it; but there has been the satisfaction of thinking that the book was worth the trouble, and that future editors would thereby be exempted from the necessity of any similar work, at least to the same extent.

In the case of the *Letter to a Friend*, &c., and also of the *Christian Morals*, both of which works were published after the author's death, there was no particular difficulty in settling the text, which is taken in each case from the first published edition, with the correction of a few passages where the Author's MS. must have been copied carelessly. Where the mistakes are due to Sir T. B. himself, they are mentioned in the notes, but not corrected in the text.<sup>2</sup>

<sup>2</sup> See Notes on p. 162 l. antep., 185 ult.



With respect to the *Religio Medici*, however, the case is very different, and is altogether so peculiar, that it requires (*for the sake of future editors,*) to be examined in considerable detail

The difficulty of settling the text does not appear at first sight, and indeed seems to have been overlooked by some former editors. Here is a little book which (besides two unauthorized editions,) was reprinted eight or ten times during the author's life, the (so-called) "*eighth*" edition (L), published shortly before his death, claiming in the title page to be "corrected and amended." Surely (any one would say at first sight,) this is the standard edition, to be followed implicitly by all future editors. But this is certainly not the case, for the simple reason that several of the *Errata* specified in the first authorized edition (C) are still uncorrected in L, and therefore it is clear that this edition was not superintended by the author.

And this reasoning applies to *all* the previous editions, except C, which we know was certainly corrected by Sir T. B. himself. But even this cannot be implicitly adopted, because (as has been before mentioned,) some words have been added in subsequent editions which bear evident marks of genuineness.

Lastly, the edition published immediately after Sir T. B.'s death (M), though claiming, like the previous

editions, to be "corrected and amended," does not profess to contain any *special* corrections or improvements derived from the author's own hand

There is in fact, therefore, no edition that can be considered to be of authoritative value, and accordingly each editor has had to select or form a text for himself, which is entitled to more or less respect simply in proportion to the amount of care apparently bestowed upon it, and also according to the critical principles by which the editor has been guided. For some of Sir Thomas Browne's editors have thought it their business to improve his work by correcting faults of grammar, and altering awkward or obscure words and sentences. In some cases these emendations must be admitted to be manifest improvements, in others the value of the alteration is less evident, so that some persons may consider the genuine readings to be intrinsically superior to the unauthorized corrections. But, however this may be, the present Editor has been content with a humbler object, and has endeavoured to show, not what Sir Thomas Browne might or could or should have written, but what there is reason to believe that he really did write,<sup>1</sup>—and this has been no easy task.

<sup>1</sup> As the only exception to this rule it may be stated that the example of all the previous editors of the present century has been followed, in the omission or alteration of a few coarse words and expressions—in this

It seems right to mention exactly the method that has been adopted, in order that future editors may be able to judge how far the results are reliable and satisfactory, and how far they require correction or additional confirmation. All the previous editions (with about *three* exceptions,) have been examined more or less carefully, but only those published in Sir T. B's life-time (A to L) have been collated throughout,<sup>1</sup> and constantly used as authorities for fixing the text, the others have only been quoted occasionally.

The most important contribution to the correction of the text is the list of *Errata* in ed 1643 (C), all of which (with one exception,<sup>2</sup>) have been adopted.

Another means of emendation was furnished by the corrections in the text of some of the copies of ed 1645 (E), which have been adopted, with *six* exceptions.<sup>3</sup>

The readings of the authorized edition 1643 (C) have of course been preferred to those of the two

edition there are *five* such cases, at pp 59, 90, 107, 111, 120. In two other places (p 35 l 15 62 25) the text would have been amended, if there had been sufficient authority for doing so.

<sup>1</sup> For this collation I am indebted to my friend and fellow-townsmen, Mr T H Corri, M A, of Sid Sussex Coll, Cambridge, who has also given me his valuable assistance in the correction of the press throughout the greater part of the work.

<sup>2</sup> See p 74 l 11, and see Appendix to this Preface, No V.

<sup>3</sup> See p 14 l 10 35 21 65 30 76 14 81 penult 109 27. I am inclined to suspect that in these six cases the sheets may possibly have been mixed in the copy that I used, and that one of the *uncorrected* (D) was bound up by mistake with the *corrected* (E). See Appendix, No V.

spurious ones (A, B), except in *three*<sup>\*</sup> cases, where some carelessness on the part of the author may be suspected

In other cases, ed 1682 (L) has been taken as the basis of this edition, simply because it was the last that was published during the author's life-time, but there seemed to be no reason why it should be followed when an apparently better reading was found in one or more of the earlier editions. In these cases, however, great latitude must be allowed for differences of taste and judgement, and probably in future editions several readings will be preferred that have been rejected in this

With respect to the antique *orthography* which has been adopted, (*not in accordance with the opinion of the present Editor*) the spelling of ed 1682 (L) has been followed, as being sufficiently antiquated to please those persons who dislike reading an old author in a modern dress, and at the same time not so far removed from the spelling of the present day as to give much offence to any one. It is far less antique than that of some of the older editions, and may be supposed to represent the latest type of spelling in use during the author's life—it also agrees more nearly with the spelling adopted in the *Letter to a Friend*, and the *Christian Morals*. The reader,

\* See p 42 l 18 84. 20 104. 25

however, must not be surprised to find a considerable want of uniformity in the mode of spelling the same words,\* which is not to be attributed to carelessness on the part of either the Editor or the Printer

The same remarks apply to the use of *capital letters*, which in this edition (with a few uniform exceptions) agrees with the system (if it can be so called) adopted in ed. 1682 (L) But these are matters of comparatively little consequence, which do not concern the meaning of the author

Of much more importance is the *punctuation*, in which no edition, either ancient or modern, has been implicitly followed, but which has been freely altered wherever the Editor thought that by so doing the obscurities of the writer's style could be better explained. Where, however, the meaning of a sentence was not only obscure, but also doubtful, it seemed unfair to impose upon the reader the Editor's interpretation, and therefore in these cases the old punctuation (generally that of ed. 1682) has been preserved, in order that the reader may form his own judgement as to the sense of the passage In some few cases the Latin translation has been quoted, in order to explain the obscurity of the original English

In the hope of being useful to future editors the Various Readings are given very fully, and it is

\* E.g. *dormitories*, 6x. 22; *dormative*, 119 85, *embrace*, *embrace*, 122 26, 27

hardly to be expected that many important ones will be discovered hereafter. The variations in the copies of the edition of 1645 (D and E) seem to indicate the possibility that similar differences may exist in other editions,<sup>1</sup> and if this should at any time be found to be the case, fresh sources of improvement to the text (or at least additional authoritative readings,) will crop up.<sup>2</sup>

In writing the Notes (which are almost entirely confined to the explanation of the text) it has been found occasionally very difficult to decide what to notice, and what to pass over *sicco pede*. The explanation of historical allusions and of unusual words has been for the most part relegated to the Index, so that those persons who do not need them will not be annoyed by having such matters brought before their notice. The labours of my predecessors have been freely used, and (it is believed) as freely acknowledged, whenever a special acknowledgment seemed

<sup>1</sup> I am myself inclined to suspect that all the copies of 1656 (F) and of 1659 (G) are not exactly similar, but as I have never had the opportunity of examining two copies of these editions (respectively) at the same time, I cannot speak with certainty on the point. Perhaps also it may be the case with ed. 1682 (L), at least, Mr. Willis Bund's text (Z), which he says is taken from that edition, differs very much from the copy which I have used.

In connexion with this subject it should be stated that while I have endeavoured to mention some *public* library in which each edition may (respectively) be consulted, these are not the copies which have been collated for this edition which were almost exclusively contained in the collections of Wilkin and Gardiner.

<sup>2</sup> In illustration of this question it may be mentioned that of *ten* copies of Bacon's *Essays* (ed. 1625) used by Mr. Aldis Wright in preparing his edition (1863), "no two were exactly alike."

to be required, but certainly in several passages where I have most wanted assistance, I have found none.<sup>1</sup> Of course I shall not be surprised if some of my readers make the same complaint about myself.

The Index is intended to contain a tolerably complete list of the strange words used by Sir T. B., which may possibly be useful to future lexicographers. Peace's list of words (V) and Gardiner's short Glossary (W) are incorporated in it, and it has had the benefit of the supervision of the Rev C. B. MOUNT, M.A., late Fellow of New College, Oxford, who has been reading the *Religio Medici* for the forthcoming English Dictionary edited by Dr Murray for the Philological Society.

Several additions have been made to the bibliographical lists given by Wilkin and Gardiner, so that the catalogue of editions is probably nearly complete.<sup>2</sup>

Instead of giving a full account of Sir T. B., after the admirable *Life* by Johnson, and the exhaustive "Supplementary Memoir" by Wilkin, I have drawn up a Chronological Table of the principal events relating to him and his contemporaries.<sup>3</sup> All that need be

<sup>1</sup> In the case of some few passages in the *Religio Medici* I have been almost inclined to believe that Sir I. B. in after life might have confessed (as Coleridge did about some of his own youthful lines,) "Hang me if I know or ever did know, the meaning of them though my own composition" (see *Notes and Queries*, 1880 vol. i. p. 277.)

<sup>2</sup> See Appendix to this Preface, No. IV.

<sup>3</sup> See Appendix to this Preface, No. I.

added here is that in 1840, about five years after the publication of Wilkin's edition, his coffin was found accidentally in the chancel of the church of St. Peter's Mancroft, in Norwich, with a curious inscription, written probably by his son Edward,<sup>1</sup> which gave rise to an antiquarian discussion that would have amused both Father and Son.

The curious way in which some quaint passages in his writings were illustrated in his own person, is too remarkable to be left unnoticed. He says, "When there are no less than three hundred sixty-five days to determine their lives in every year, . . . that [any persons] should wind up upon the day of their nativity, is indeed a remarkable coincidence."<sup>2</sup> He was himself an instance of this "remarkable coincidence," for he died on his seventy-seventh birthday.

Again, he calls it a "tragical abomination" for us "to be knaved out of our graves, to have our skulls made drinking-bowls . . . to delight and sport our enemies."<sup>3</sup> Would he have been much better satisfied if he could have foreseen that his skull, after being "knaved out of his grave," would be kept under a glass case in the Museum at the Norwich Hospital?

<sup>1</sup> Some notice of this discovery may be found in the *Quart. Rev.* 1851, vol. lxxxix p. 391; *Edinb. Rev.* 1879, vol. cl p. 56, and in the Appendix to this Preface, No. II.

<sup>2</sup> *Letter to a Friend*, § 8, p. 133.

<sup>3</sup> *Urn Buryal*, ch. 3, p. 30, ed. Bohn, where "knaved" is changed into "gnawed." To *knave* is to *thieve, cheat, steal*.



Once more, he says that "He that lay in a golden urn eminently above the earth, was not like to find the quiet of his bones many of these urns were broke by a vulgar discoverer in hope of enclosed treasure"<sup>1</sup> Of this thievish propensity also he narrowly escaped furnishing an example, for if the inscription on his coffin, with its enigmatical statement about the change of lead into gold, had been placed "eminently above the earth," his "spagyric body" would hardly have been left at peace for one hundred and sixty years

In the course of this work I have troubled so many of my friends with queries and requests of various kinds, that it would appear ostentatious and pedantic if I were to attempt to enumerate them all I am, however, none the less thankful to them for their assistance, without which I am quite sensible that the work would have been far more imperfect than it is But I must especially mention my obligation to the Rev W D MACRAY, M A, F S A, for his constant kindness in consulting in the Bodleian Library books which I had no opportunity of using myself—and I wish also (if I may do so without impertinence,) to express my sense of the great utility of *Notes and Queries*, to which (besides other advantages,) I owe my

<sup>1</sup> *Urn Burial*, ch 3, p. 27, ed Bohn.

introduction to Mr WILKIN'S Son, and the use of his Father's books.

The portrait of Sir Thomas Browne which forms the vignette to this volume was engraved by the late C. H. Jeens from a painting in the Library of the Royal College of Physicians of London. The name of the artist is unknown, but the donor of the picture is conjectured to be Dr Edward Browne, son of Sir Thomas Browne, and a well-known London physician, who was President of the College in 1704

Let me end this Preface with two short extracts from Sir T. B. s writings, one for the consideration of editors and commentators, the other for that of critics and reviewers —

"I have seen a grammarian tower and plume himself over a single line in Horace, and show more pride in the construction of one Ode than the author in the composure of the whole book"—*Rel Med*, ii. 8, p. 108.

"Bring candid eyes unto the perusal of men's works, and let not zealism or detraction blast well-intended labours"—*Chr Mor*, ii. 2, p. 186

W. A. G.

HASTINGS, Aug 2, 1881

## APPENDIX No. I

CHRONOLOGICAL TABLE OF DATES  
CONNECTED WITH SIR THOMAS BROWNE

SIR THOMAS BROWNE'S LIFE	CONTEMPORARY PERSONS AND EVENTS. <sup>†</sup>
	1576 Rodolph II, Emperor of Germany
	1588 Christian IV, King of Denmark
	1589 Henry IV, King of France
	1603 James I, King of Great Britain
	1603 Sir Kencelm Digby born
	1604 Ahmed I, Sultan
	1605 April 1, Leo XI, Pope
	1605 May 16, Paul V, Pope.
Born in London, Oct 19	1605 Dravenant born
	1608 Milton born
	1609 J J Scaliger died,—Suckling born
	1610 Louis XIII, King of France
	1612 Matthias, Emperor of Germany
	1612 Gustavus Adolphus, King of Sweden
	1613 La Rochefoucauld born
	1614 Dr Henry More born
Admitted to a Scholarship at Winchester, August 20	1616 Shakspeare and Cervantes died
	1617 Mustafa I, Sultan
	1618 Othman II, ditto,—Cowley born
	1619 Ferdinand II, Emperor of Germany
	1621 Gregory XV, Pope
	1622 Mustafa I restored,—Moliere born
Matriculated at Broadgate Hall, (afterwards Pembroke College,) Oxford	1623 Urban VIII, Pope,—Pascal born
	1623 Murad IV Sultan
	1624 Sydenham born
	1625 Charles I, King of Great Britain

<sup>†</sup> The names of contemporary sovereigns are introduced in reference to p 66, l 6.

# CHRONOLOGICAL TABLE

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<i>Sir Thomas Browne's Life</i>	<i>Contemporary Persons and Events</i>
B A June 30	1626 Iacon died —Boyle born
M A, June 11	1628 Sir Wm Temple born
	1629
	1630 Barrow born
	1631 Dryden born
	1632 Christina Queen of Sweden —Spinoza, Sir Christ Wren and Locke born
M D at Leyden	1633
Wrote <i>Religio Medici</i>	1635
Settled at Norwich	1636
M D, at Oxford July 10	1637 Ferdinand III Emperor of Germany
	1637 Ben Jonson died
	1640 Massinger died
Married Dorothy Milham	1641 Sir John Suckling died
Unauthorized edition of <i>Religio Medici</i>	1642 Galileo died —Newton born —Civil War began in England
First authorized edition of do	1643 Louis XIV King of France
	1644 Chillingworth died
	1645 Grotius died.
<i>Pseudodoxia Epidemica</i> published	1646
	1648 Frederick III King of Denmark
	1649 Charles I beheaded —Drummond died.
	1650 Descartes died
	1651 Fenelon born
	1653 Inigo Jones died
<i>Hydrotopia</i> and <i>Guidon of Cyrus</i> published	1655 Archbishop Usher died
	1658 Harvey died
	1660 Restoration of Charles II
	1662 Pascal died —Royal Society instituted
Elected Hon Fellow of College of Physicians Dec	1664
Received Diploma June 24 (11 Kal Julii)	1665 Great Plague in London —Sir Kenelm Digby died
	1666 Great Fire of London
	1667 Cowley died
	1668 Davenant died
Knighted by Charles II Sept 28	1671
	1673 Moliere died
	1674 Milton died
	1677 Spinoza died
	1678 Barrow died
	1680 La Rochefoucauld died
Died at Norwich, Oct 19 aged 77	1681
His widow died Feb 24 1684 her 63rd year	1684-5

## APPENDIX No II

### NOTE ON THE DISCOVERY OF THE REMAINS OF SIR THOMAS BROWNE IN 1840

By ROBERT FITCH,<sup>1</sup> ESQ, F G S [Extracted from the  
*Proceedings of the Archæological Institute*, 1847 ]

“ In August, 1840, some workmen, who were employed in digging a vault in the chancel of the church of St Peter’s Mancroft, Norwich, accidentally broke, with a blow of the pick-axe, the lid of a coffin, which proved to be that of [Sir Thomas Browne,] whose residence within its walls conferred honour on Norwich in olden times. This circumstance afforded me an opportunity of inspecting the remains. The bones of the skeleton were found to be in good preservation, particularly those of the skull, the forehead was remarkably low and depressed, the head unusually long, the back part exhibiting an uncommon appearance of depth and capaciousness, the brain was considerable in quantity, quite brown and unctuous, the hair profuse and perfect, of a fine auburn colour, similar to that in the portrait presented to the parish by Dr Howman, and exhibited at the meeting of the Institute in 1847, and which is carefully preserved in

<sup>1</sup> [Mr Fitch’s name was by mistake printed *Firth* in some of the reviews at the time of the discovery, and the error has been perpetuated almost ever since ]

the vestry of St Peter's Mancroft The coffin-plate, which was also broken, was of brass, in the form of a shield, and it bore the following quaint inscription —

‘ Amplissimus Vir  
D<sup>ns</sup> Thomas Browne Miles, Medicinæ  
D<sup>r</sup> Annos Natus 77 Denatus 19 Die  
tren-<sup>is</sup> Octobris, Anno D<sup>ni</sup> 1682, hoc  
loculo indormiens, Corporis Spagy-  
rici<sup>r</sup> pulvere plumbum in aurum  
Convertit ’

“ I succeeded in taking a few impressions<sup>2</sup> from the plate, and have presented one, with a counter-impression, to the Institute, to be deposited amongst the collections of the Society

“ There was another singular circumstance connected with the discovery, the lead of which the coffin was made was completely decomposed and changed to a carbonate, crumbling at the touch ’ \* \* \* \*

<sup>1</sup> [*Spagyria* is one of those Paracelsian terms of which Sir T B was rather fond, meaning “ars quæ purum ab impuro segregare docet, ut, rejectis fæcibus, virus remanens opereatur” (Castelli *Lex Med*) Used here as synonymous with *Alchemy* ]

<sup>2</sup> [One of these impressions I have seen and have thus been enabled to correct two minute errors in Mr Fitch's copy of the inscription ]

## APPENDIX No III

BRIEF NOTICES OF FORMER EDITORS OF  
THE "RELIGIO MEDICI"

THOMAS CHAPMAN, who has the credit of being the first modern editor of the *Religio Medici*, died in or near London, August, 1834, at the early age of twenty-two. Of his brief life, which gave promise of future literary activity, nothing has to be said but that his father was a London merchant, that he was born August, 1812, and after passing about six years at the Charterhouse, was entered at Læter College, Oxford, in February, 1830, that he edited the *Religio Medici* in 1831, and that he took his B.A. degree (with a second class in Litt. Human.) about three months before his death.

ALEXANDER YOUNG, D.D., an American divine and historian, and the first trans-Atlantic editor of any of Sir T. B.'s works, born 1801, died 1854. He edited a series of works with the title, "Library of Old English Prose Writers," (the third volume of which (Cambridge, 1831,) contains the "Miscellaneous Works of Sir T. B.") and wrote "An Account of the Pilgrim Fathers," (Boston, 1841). There is a notice of him in Allen's *American Biogr. Dict.*, and in Ripley and Dana's *New American Cyclop.*

SIMON WILKIN, F L S , to whom Sir T B's readers are more indebted than to any other single person, was born near Norwich, July, 1790. He succeeded in early life to a handsome fortune, which left him at leisure to indulge in literary and scientific pursuits, especially botany and entomology. Having lost all his property by a disastrous speculation in some paper-mills, he established himself as a printer and publisher at Norwich, where he earned an honorable place in the list of literary booksellers by the publication of a variety of elegant works, and especially by his edition of Sir T B's Works and Correspondence (1835), on which he had expended the leisure of a dozen years, and with which his name is inseparably connected. During his residence at Norwich he took an active part in the establishment of the local Museum and Literary Institution, both of which still continue to flourish. In 1837 he removed to London, and he died at Hampstead July, 1862. A sketch of his life by his son appeared in the *Trans of the Linnean Soc.*, and another in the *Baptist Mag.* for May, 1863, the former dealing more with his literary and scientific character, the latter with his religious and private life.

JAMES AUGUSTUS ST JOHN, "traveller, linguist, author, and editor," was born in Wales in 1800, and removed to London about 1817. He was for a time sub-editor of J S Buckingham's *Oriental Herald*, and during a long and active literary life published numerous works, of which no one requires to be specially noticed here. His edition of the *Religio Medici*, and *Hydriothaphia*, appeared in 1838, and he also edited Bunyan's



*Pilgrim's Progress*, More's *Utopia*, Locke's *Philosophical Works*, Milton's *Prose Works*, and Bacon's *New Atlantis*. He died in 1875. There is a notice of him in Walford's *Men of the Time*, and in Allibone's *Dict. of English Literature*.

JOHN FRACK was born in Bristol in 1785, was for forty years keeper of the City Library, and died unmarried on Durdham Down in 1861. He at one time, rather late in life, thought of entering Holy Orders, and in 1824 kept some terms at Cambridge with that object, but this intention was given up on account of the failure of his voice. Owing to delicate health in early life he had (he says) but a broken education, or no education at all (*Arion* p. 46). He was a most regular worshipper at the Cathedral, and in 1839 published anonymously *An Apology for Cathedral Service*, dedicated to the Poet Wordsworth, with whom he was intimate. He was a man of much quaint humour, with various peculiarities and prejudices, *e.g.* against railroads and the penny postage, and especially his "defiance of modern punctuation" (p. 240), evinced in his abhorrence of *commas*, *colons*, and *semi colons*. Shortly after his death was published a volume of detached thoughts, put together by himself, with the punning title *Arionata Paris*, and the colophon, *Par tibi*, to which is prefixed a biographical preface, the source of the preceding notice.

HENRY GARDINER, M.A., who was loved and respected by all who knew him, was born in Surrey in 1815, was educated for a surgeon, and came up to Oxford in 1839, rather later in life than usual, with the intention of taking

a medical degree This intention he did not carry out, but after residing several years in Oxford as a member of Exeter College, (during which time he edited the *Religio Medici* and *Christian Morals* in 1845,) he entered Holy Orders in 1846. He was presented to the living of Catton, near York, in 1859, and died unmarried in 1864. He was preparing a new edition of the *Religio Medici*, &c, at the time of his death

JAMES T FIELDS, an American author and publisher, born 1816, died April, 1881. He was for many years an active partner in the publishing house of Ticknor and Fields at Boston, and retired from business about 1870. He reprinted Gardiner's edition of the *Religio Medici*, &c, with the addition of the *Hydriotaphia*, and extracts from Sir T B's Letters, and other works, 1862. He paid several visits to this country and was acquainted with most of the notable men of letters in England and America. He gave some lectures about his intercourse with eminent men in England, and also wrote an interesting series of papers in the *Atlantic Monthly* (1871) on the same subject, which were republished by himself under the title, *Yesterdays with Authors*, Boston, 1872. There is a notice of him in Allibone's *Dict of Authors*, and Ripley and Dana's *New Amer Cyclop*, and a Memoir has since been published.

## APPENDIX No. IV.

## LIST OF EDITIONS.

## RELIGIO MEDICI.

1. *English Editions*<sup>1</sup>

*A.* 1642 *Small 8vo London, Crooke*

There is no printed title-page, but an engraved frontispiece, representing a man falling from a rock into the sea, but caught by a hand issuing from the clouds. The motto, "*à cælo salus*," and the words, "*Religio Medici*," are engraved on the plate, and at the foot, "*Printed for Andrew Crooke, 1642 Will Marshall sen*" It contains nothing but the text, beginning (on p 1) "For my religion," &c, and ending (on p 190), "Thy will be done," &c. Contains 25 lines in a page, and said to be extremely rare. (*Bodl Libr Oxford*)

A facsimile reprint was published by Elliot Stock, London, 1883

*B* 1642. *Small 8vo London Crooke.*

No printed title-page, but the same engraved frontispiece as in *A*. It contains 26 lines in a page, with only the text, which ends on p 159, and agrees generally with *A*. Wilkin thinks this edition was probably the later of the two. The variations are chiefly orthogra-

<sup>1</sup> A few other editions, mentioned by bibliographers, are omitted in this list, because the Editor has not met with any satisfactory evidence of their existence

phical, in other cases the readings of *B* are generally (but not always) preferable. (*British Museum*)

*C* 1643 *Small 8vo London, Crooke*

No printed title-page, but an engraved frontispiece with the same device, and the following words at the foot of the plate '*A true and full copy of that which was most imperfectly and surreptitiously printed before under the name of Religio Medici Printed for Andrew Crooke, 1643*'

It contains, *when complete* 1 "A Letter sent [from Sir Thomas Browne to Sir Kenelme Digby] upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of *Religio Medici*, whilst this true one was going to the Presse,"—2 Sir Kenelme Digby's answer,—3 a short address from "A B," "To such as have, or shall peruse the Observations upon a former corrupt Copy of this Booke,"—4 a list of more than thirty *Errata* (many of which were overlooked or neglected in most of the subsequent editions),—5 a preface from Sir Thomas Browne "To the Reader,"—and 6 the text (ending on p 183) much enlarged divided into two Parts each of which is subdivided into Sections This is the *first* authorized edition (*British Museum*)

*D* 1645 *Small 8vo London, Crooke*

A careless reprint of *C*, with only about one-fourth of the *Errata* corrected The text ends on p 174 This appears to be the *second* authorized edition. (*Bodl. Libr Oxford*)

*E* 1645 *Small 8vo. London, Crooke*

This is apparently the same edition as the preceding, but with various corrections made in some of the sheets

while they were being printed off. It appears to have been unknown to Wilkin (though he had *three* copies of *D* in his collection), as, whenever he refers to "ed 1645," he quotes the reading found in *D*. This was probably reckoned as the *second* authorized edition<sup>1</sup> (*Bodl Libr Oxford*).

1648(?) *Small 8-o London*

An edition of this date is mentioned by Watt (*Biblioth Britann*), but neither Wilkin nor Gardiner ever saw it, nor has the present Editor been able to discover a copy. It is probable that between 1645 and 1656 an edition was published which was reckoned the *third* authorized edition, as *I* is called the *fourth*.

A MS note in Kock's copy of ed 1643 (now in the Bodleian Library at Oxford) *seems* to point to an edition in 1654 (the date of the Preface to his Annotations), but of this, also the present Editor has been unable to discover the existence.

*F.* 1656 *Small 8-o London, 1600*

The usual frontispiece title, with the date altered, and then the following printed title page: '*Religio Medici*. The *fourth* Edition, corrected and amended. With Annotations never before published, upon all the obscure passages therein." The former part of the volume (to p 174) is a reprint of *F*. Then follows another title page (Annotations upon *Religio Medici*), with the date 1659 (not 1656), forming the first page of sheet *M*,

<sup>1</sup> In order to distinguish the two volumes it may be mentioned that at p 12, l 7, *D* has *ha e* and *I* *ha e*, at p 88 l 1, *D* has *neatist* and *F*, "*est*," and at p 123 l 6 *D* has *dith but* and "*doth not*." These are probably the only three places in which the reading of *D* is better than that of *F*. (See in this edition, p 14, l 3, p 65 l 30, p 109, l 27.)

<sup>2</sup> The words 'corrected and amended' are found in the title pages of several of the old editions, which cannot fairly lay claim to any such credit.

the pagination of which is incorrect. The Preface is dated Maich, 1654, and the Annotations end on p 297. These are supposed to have been written by Thomas Keck (see Wilkins *Preface*), and are learned and useful, but unnecessarily prolix and tedious (*British Museum*).

G 1659 Small 8 o London, Crook

A newly engraved frontispiece with the usual device and the date 1660. The printed title "*Religio Medici* The *fifth* Edition, corrected and amended. With Annotations new, &c. Also, Observations by Sir Kenelm Digby, now newly added." At the back of the title page is a list of four *Errata*, one of which (at least in the copies examined for this edition) is no *erratum* at all. This volume is apparently the same as the preceding, only the prefatory matter having been reprinted,<sup>1</sup> and with the addition of Digby's "Observations upon *Religio Medici*," which has a separate title page and pagination, and is called "The third Edition corrected and enlarged," pp 77 (*British Museum*).

H 1659 Small Fol London, Flins

Appended to the third edition of the *Pseudodoxia Epidemica*, and prefixed to the *Hydrotophia* and *The Garden of Cyrus*. Title "*Religio Medici* whereunto is added, &c. by Thomas Brown, Doctor of Physick. Printed for the Good of the Commonwealth." A reprint probably of G, but beginning with the Author's address

<sup>1</sup> See (besides other instances of *errata* in both volumes) at p 10 l 21, *Opus* at p 66 l 18 *is notice* at p 68 l 14 *calistical* at p 162 l 14 *Altis* on sheet II, pp 28 to 30 f r 18, to 190. See also the catch word "*tutun*" in l 11 of sheet I of the prefatory matter.

<sup>2</sup> The spelling of various words is altered but the readings agree exactly (so far as has been observed) and even the mistake of *Oepidus* for *Oedipus* (p 10) has been retained p 2 col 2.

"To the Reader," the text is printed in double columns, and ends on p 29. (*Bodl Libr. Oxford*)

*I* 1669 *Small 8vo London, Crook*

A reprint of *G*, ending on p 379, called, "the *sixth* Edition, corrected and amended" (*British Museum*)

*J* 1672 *Small 4to London, Crook*

At the end of the sixth edition of the *Pseudodoxia Epidemica*, a reprint of *I*, but with some variations, and without the usual frontispiece, called, "the *seventh* Edition, corrected and amended," ending on p 144 (*Bodl Libr Oxford*)

*K* 1678 *Small 8vo London, Scot, Basset, &c*

A reprint of *I*, with the usual frontispiece, and several alterations in the text, some of which may have been accidental, while others can hardly have been made during the Author's life without his authority<sup>1</sup>. It omits "A B s" address, "To such as have," &c, and is called, "the *seventh* Edition, corrected and amended," it ends on p 374 (*Fin Coll Dublin*)

*L* 1682 *Small 8vo London, Scot, Basset, &c*

A reprint of *K*, with the usual frontispiece, called, "the *eighth* Edition, corrected and amended," and ending on p 374. This was the last edition published during the Author's life (*Med Chir Soc London*)

*M* 1685 *Fol London, Scott, Basset, &c*

In the first collective edition of Browne's works, 1686; a reprint probably of *J*, called, "the *eighth* Edition, corrected and amended." This edition is said to have been edited by Dr (afterwards Abp) Tenison, but there is probably no reason for this statement, except that

<sup>1</sup> See (in this edition) p 54, l 7. p 56, l 27 p 94, l 3. p 123, l 30.

Tenison's name is appended to the prefatory notice to "Certain Miscellany Tracts," which form part of the volume. (*British Museum*)

N 1736 8vo London, Curll

Title, "Sir Thomas Browne's *Religio Medici*. or, the Christian Religion, as professed by a Physician; freed from Priest-craft and the Jargon of Schools *A Cælo Salus* The *tenth* Edition," pp 103 A short biographical notice prefixed, and a few notes interspersed The Latin quotations and phrases in the text are translated, and all the prefatory matter is omitted, together with the "Annotations" and "Observations" Probably very scarce,—never seen by Wilkin or Gardiner (*Bodl Libr. Oxford*)

O 1736 12mo London, Tonbuck

A newly engraved and much larger frontispiece Title, "*Religio Medici*, by Sir Thos Browne, Knt M D A New Edition corrected and amended, with Notes and Annotations never before published, upon all the obscure passages therein To which is added, The Life of the Author Also, Sir Kenelm Digby's Observations" Contains the usual matter, with Keck's Annotations distributed at the bottom of the pages, instead of all together at the end of the treatise, also, a few additional Notes, a short Life of the Author, and a Table of Contents at the end of the volume The text seems to be a reprint of L, with a few variations (*British Museum*)

P 1738 12mo London, Tonbuck

Title, "*Religio Medici*, or the Religion of a Physician By Sir Tho Browne, Knt M D The *eleventh* Edition corrected and amended, with Notes," &c &c. A new



title-page, containing a sort of Table of Contents in double columns, attached to the unsold copies of *O.* (*Wilkin, Gardiner*)

*Q* 1754 *Small 8vo* *Edinburgh*, printed by W<sup>r</sup> Ruddiman, Jun

Title, "*Religio Medici* By Sir Tho Browne, Knt M D. With the Life of the Author To which is added Sir Kenelm Digby's Observations Also Critical Notes upon all the obscure Passages therein, never before published The *tenth* Edition carefully corrected "

Containing the usual prefatory matter, with copious Notes, partly original, and partly abridged from Keck's Annotations, carefully edited, but with very numerous unauthorized alterations in the text, which appears to be taken mainly from *K* or *L*. Probably very scarce,—unknown to Wilkin and Gardiner (*Univ Libr Edinb*)

*R* 1831 *12mo* *Oxford, Vincent*

Title, "*Religio Medici* By Sir Thomas Browne Kt M D" Contains a short notice by the Editor, 'T C' (viz Thomas Chapman, then an undergraduate of Exeter College, Oxford,) the usual old prefatory matter, a selection of Keck's Annotations, with a few additional Notes by the Editor, and the text probably reprinted from *J* or *M*, with a few alterations (*Boyl Libr Oxford*)

*S* 1831 *Small 8vo* *Cambridge (U S)*, Hilliard and Brown

In the "Miscellaneous Works of Sir Thomas Browne," forming the third volume of a series called "Library of Old English Prose Writers," edited by the Rev Alexander Young, D D, of Boston. The volume contains also *Hydrotophia*, and the *Letter to a Friend*, together with some

extracts from *Vulgar Errors*. The Editor states in his Preface that the Notes are for the most part selected from Keck's Annotations,<sup>1</sup> but he does not specify the edition from which the text is taken (*Only the title-page and preface seen by the present Editor*).

L 1835 8vo London, Pickering

In the second volume of Browne's Works (4 vols) carefully edited by Simon Wilkin, F L S, and called "the *fiftieth* Edition" (which it certainly is not). The text is mainly taken from C, but with numerous alterations taken from the MSS and the other printed editions. Under the text there is a notice of the principal various readings, and a copious collection of Notes, partly selected from Keck's, and partly original, and Digby's "Observations" are added at the end. There is also a list of "Additions and Corrections" (pp xvi xvii), chiefly caused by Wilkin's having overlooked the table of *Errata* in C until his own edition was printed off (*British Museum*).

U 1838 Small 8vo London, Rickerby

Prefixed to the *Hydriotaphia*, edited by J A St John. Contains the usual old prefatory matter, and Digby's "Observations," also a "Preliminary Discourse," and Notes by the Editor, and a useful Table of Contents. The text is probably a reprint of L (*Bodl Libr Oxford*).

V 1844 8vo London, Longman

Prefixed to the *Christian Morals*, carefully edited by John Peace, with a Preface by the Editor, a useful Table of Contents, a selection of "resemblant passages from

<sup>1</sup> These, he says, were "first published in 1654." If this statement is correct, the edition of 1654 has escaped the researches of Wilkin Gardiner, and the present Editor has the missing edition mentioned above.

Cowper's *Task*," and a copious Index of unusual words. It omits all Notes except the few inserted in the margin by the Author himself. The text is a careful reprint of C, with a few alterations. (*British Museum*)

Republished by Lea and Blanchard, Philadelphia, 1844.

IV 1845 *Small 8vo London, Pickering*

Prefixed to the *Letter to a Friend* and the *Christian Morals*. Carefully edited by the Rev Henry Gardiner, M A, of Exeter College, Oxford, with a Preface by the Editor, and numerous Notes, partly original, partly from Keck's Annotations, a marginal analysis of the different sections, and a useful Glossary of unusual words and phrases. It is called "the *eighteenth* Edition (in English),"—which, however, it certainly is not. The Editor "carefully collated the text with three of the MSS and with the most trustworthy of the editions" (*British Museum*)

1848 16mo *Philadelphia, Lea and Blanchard*

In a volume containing also *Christian Morals* (*Mentioned on the authority of Mr J T Folds*)

X 1852 *Small 3vo London, H G Bohn*

In the second volume of Browne's Works, forming part of "Bohn's Antiquarian Library,"—a reprint of I, with the "Additions and Corrections" duly inserted in the text—still called "the *fifteenth* Edition" (*British Museum*)

1862 *Small 8vo Boston (U S), Ticknor and Fields*

Prefixed to the *Letter to a Friend*, *Christian Morals*, *Urn Burial*, and other papers. Edited by J T F. (viz James T Fields). It contains the text and a selection of Notes, both taken apparently from Gardiner's edition (W), and a "Biographical Sketch of the Author"

Y 1862 *Small 8vo Boston (U S), Ticknor and Fields.*

A reprint of the preceding, called, on the *back* of the title-page, the "second Edition" (*Editor*)

Z 1869 *Small 8vo London, Sampson Low, Son, and Marston*

Prefixed to the *Hydriotaphia* and the *Letter to a Friend*, edited, with an Introduction and Notes, by J W Willis Bund, M A, LL B It is stated in the Preface that the text is taken from *L*, but if this is correct, the copy used by Mr Bund must be very different from that used by the present Editor (*British Museum*)

AA 1874 *Small 8vo London, Revvingtons*

Edited, with Introduction and Notes, by W P Smith, M A, for the series of "English School Classics" Wilkin's text, as given in Bohn's edition (*X*), has been followed, with a few slight alterations (*British Museum*)

## 2 *Latin Translation*

I 1644 12mo *Lugd Bat Hack.*

No printed title-page, but an engraved frontispiece with the same device as in the English editions, but *reversed*, and at the foot of the plate the words, "LUGD BATAVORUM, Apud Franciscum Hackium, A<sup>o</sup> 1644." It contains 1 a short Latin address from the translator, John Merryweather, to the Reader,—2 the Author's Preface,—3 three copies of Latin verses, "In Religionem Medicinæ Latinitate donatam,"—4 the text translated from the English edition of 1643, and ending on p 242,—5. an "Anacephalæosis," &c,—and 6 a list of *Errata* It is probably scarce, as Wilkin had never seen a copy. (*Exeter Coll, Oxford*)

## 2. 1644. 12mo. [Paris]

The usual frontispiece-title, and the words, "Juxta Exemp Lug Batavor" It contains 244 pp. of text (some of those at the end of the volume being numbered wrongly), and 3 pp of "Anacephalæosis" the French verses in Pt II § 4 are omitted This is probably the edition mentioned by Merryweather in a letter to Sir T B (vol III p 486, ed Bohn), as follows — "When I came to Paris the next year after [1644?], I found it printed again, in which edition both the Epistles were left out, and a Preface by some papist put in their place, in which, making use of and wresting some passages in your book, he endeavoured to show that nothing but custom and education kept you from their Church" The volume is probably scarce, as Gardiner appears never to have seen it (*British Museum*)

3. 1644. 12mo. *Lugd Bat, Hack*

A reprint of No 1, the text ending on p 235 This is probably the edition mentioned by Merryweather, as follows — "I see Hackius, the Leyden printer, hath made a new impression, as is easily observable by the difference of the pages, and the omission of the *Errata*, which were noted in the first, though the title-page be the same in both" This edition also is probably scarce, as it is not noticed by Wilkin or Gardiner\* (*London Medical Society*)

4. 1650. 12mo. *Lugd Bat, Hack*

A reprint of No 3, with the usual frontispiece-title, the text ending on p 235 (*Univ Libr, Camb*)

\* Wilkin thought that No 4 was the edition mentioned by Merryweather in his letter to Sir Thomas Browne but if so, there must be some mistake in the date of the letter, viz, "Oct 1, 1649"

5 1652 *Small 8vo Argent, Spoor*

The usual frontispiece title, and at the foot of the plate the words "*Religio Medici, cum Annotationibus. Argentorati, Sumptibus Friderici Spoor, 1652*" It contains  
 1. the Editor's Preface, signed with the letters "L N M E M," which are supposed to mean, *Levinus Nicolaus Moltkius* (or *Moltkenius*) *Equus Misniensis* (or *Mecklenburgensis*, or *Megalapolitanus*),—2, 3, 4 the Prefaces of the Translator, the Author, and the Paris Editor,—5 the Latin text, with Annotations at the end of each section,—6 the "Anacephalæosis," &c,—7 a lengthy "Index Rerum quæ in Annotatis continentur,"—and 8. a list of *Errata* on the last page The Annotations are learned and useful, but intolerably prolix and tedious, and swell out the little book to page 440 (*British Museum*.)

6 1665 *Small 8vo Argent, Spoor.*

Apparently, an exact reprint of No 5, except the *Errata* on the last page (*British Museum*)

7 1677 *Small 8vo Argent, Spoor*

Probably a reprint of No 6 (*Wadh. Coll, Oxford*)

8 1692 *12mo Francof*

Title, "*De Religione Medici, in Latinum versus a J Merryweather, nunc vero Annotationibus a L N. M E. M,*" &c. Probably a reprint of No. 7 (*Nutt's Catalogue, 1837*)

9 1743 *Small 8vo Eleutheropoli [i.e Zurich]*

Title, "*Religio Medici Juxta exemplar Lugdunense.*" Probably very scarce (*British Museum*)

3 *Dutch Translation*1665 12mo *Laege-duynen*

After the usual engraved title, the following printed title, "*Religio Medici Dat is Nootwendige beschrijvinge van Mr Thomas Browne,*" &c It contains a Preface by the Translator, (whose name is not mentioned, but who is said by some persons to have been John Grundahl,) a Table of Contents, and the text with a few Notes, pp 364 (*British Museum*)

An edition printed in 1668, at Amsterdam, is mentioned by Watt, *Biblioth Britann*

1683 12mo *Laege-duynen*

A reprint of the preceding, with additional Notes, Digby's "Observations," and an Index, making altogether about 550 pages (*Wilkin*)

4 *French Translation.*1668 12mo [*La Haye*]

The title is as follows "*La Religion du Medecin, c'est à dire Description nécessaire par Thomas Brown touchant son Opinion accordante avec le pur service Divin d'Angleterre*" It appears from pp 99 and 169 to have been printed in Holland, and is said to have been translated from the Dutch by Nicholas Lefebvre, contains pp. 360 (*Advocates' Libr, Edinb*)

Watt mentions also an ed in two vols, 1732 12mo.

5. *German Translation.*

1680. 4to. *Leipz* (Watt, *Biblioth Britann.*)

1746 8vo *Prenslau*

Title, "*Religion eines Arztes, nebst der Geschichte des Verfassers*" Attributed by some persons to George Ventzky

Wilkin also mentions an edition in 4to *Leipz* 1680, by Christian Knorr, Baron of Rosenroth (calling himself *Christian Peganus*), which, however, he had never seen.

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Sir Thomas Browne, in a letter to John Aubrey, dated March 14, 1672(3), says that the work had then been translated into High Dutch, and also into Italian, which latter translation neither Wilkin nor Gardiner, nor the present Editor, has ever met with



## LETTER TO A FRIEND, &amp;c

F 1690 *Fol* London, *Brown*

Title, "*A Letter to a Friend*, upon occasion of the Death of his intimate Friend By the learned Sir Thomas Brown, Knight, Doctor of Physick, late of Norwich" Said by the editor of the "Posthumous Works" to have been edited by Dr Edward Browne, son of Sir Thomas — probably scarce (*British Museum*)

Δ 1712 8vo London, *Cull*

In the volume entitled, 'Posthumous Works of the learned Sir Thomas Browne, Knt, M D, late of Norwich printed from his original Manuscripts,' &c &c (*British Museum*) There is a reprint title-page dated 1723 (*British Museum*)

Θ 1821 8vo *Edinb*, *Blackwood*

Edited by James Crossley, of Manchester, in the ninth volume of *Blackwood's Magazine*, ends at "sinning immortality," (p 146, l 25, of this edition) (*British Museum*)

Λ. 1822 12mo *Edinb*, *Blackwood*, and *London*, *Cadell*

Edited by James Crossley, with some other of Brownes smaller works, in a small volume entitled, "Tracts by Sir Thomas Browne, Knight, M D A New Edition" Probably scarce (*British Museum*)

S. 1831 *Small* 8vo *Cambridge* (US), *Hilliard and Brown*

In the 'Miscellaneous Works of Sir Thomas Browne,' forming the third volume of a series called "Library of Old English Prose Writers," edited by the Rev Alex

Young, D D , of Boston, and containing also the *Religio Medici* and the *Hydriotaphia*, together with some extracts from the *Vulgar Errors* (Only the title-page and preface seen by the present Editor )

T 1835 8vo London, Pickering

In the fourth volume of Wilkin's edition of his works It is called (incorrectly) "the *third* Edition," and ends with Sect 30 Wilkin says, "From a collation with a MS copy in the British Museum (MS Sloane, 1862) several additional passages are given" (*British Museum* )

W 1845 Small 8vo London, Pickering

Edited by Gardiner, in the same volume with the *Religio Medici* and the *Christian Morals* It is called (incorrectly) "the *fifth* Edition," and ends with Sect 30, without any intimation that this is not the proper end of the Letter (*British Museum* )

X 1852 Small 8vo London, H G Bohn

In the third volume of the reprint of Wilkin's edition (T), called the "*fifth* Edition" (*British Museum* )

1862 Small 8vo Boston (U S) Ticknor and Fields

In the same volume with the *Religio Medici*, and other works Edited by J T Fields, and reprinted apparently from Gardiner's edition

Y 1862 Small 8vo Boston (U S), Ticknor and Fields

A reprint of the preceding, called the ' *second* Edition ' (Editor )

Z 1869 Small 8vo London, Sampson Low, Son, and Marston

Edited without curtailment by J W. Willis Bund, in the same volume with the *Religio Medici* (*British Museum* )

## CHRISTIAN MORALS.

Σ 1716 12mo Cambridge, Crownfield (*Univ Press*)

Title, "*Christian Morals* by Sir Thomas Brown, of Norwich, M D, and Author of *Religio Medici* Published from the original and correct Manuscript of the Author, by John Jeffery, D D, Arch-Deacon of Norwich" Contains a Dedication from Mrs Littelton, Browne's daughter, to her relative the Earl of Buchan, and a Preface by Archdeacon Jeffery, with a few short Notes by the Author (*British Museum*)

Π 1756 Small 8vo London, Payne

Title, "*Christian Morals* by Sir Thomas Browne, of Norwich, M D, and Author of *Religio Medici* The second Edition, with a Life of the Author, by Samuel Johnson, and explanatory Notes" The Life by Johnson has been frequently republished, the Notes are short and useful, chiefly explanatory of the Author's strange words, they are generally quoted as if written by Johnson, but they are not attributed to him in the title-page of this edition, nor of the following, nor in any Preface (*Coll of Phys, London*)

Σ 1761 Small 8vo London, Stuart

Title, "*True Christian Morals* by Sir Thomas Brown, M D, Author of *Religio Medici*, &c with his Life written by the celebrated Author of the *Rambler*, and explanatory Notes The third Edition" A new title-page prefixed to the unsold copies of Π (*Wilkin*)

Y 1765. *Small 8vo London*

The existence of this *second* reprint title-page is given on the authority of Gardiner

T 1835 *8vo London, Pickering*

A reprint of II in the fourth volume of Wilkin's edition of Browne's Works, with some additional Notes, "together with some various readings from MSS in the British Museum" It is called the *third* Edition (*British Museum*)

V. 1844 *8vo London, Longman*

A careful reprint of Z, edited by John Peace, with a useful Table of Contents, and a copious Index of unusual words appended to the *Religio Medici* (*British Museum*)

Φ 1845 *8vo London, Washbourne*

This edition is mentioned on the authority of Gardiner

W 1845 *Small 8vo London, Pickering*

Appended by Gardiner to his edition of the *Religio Medici*, with Notes partly original, and partly taken from II It is called the *sixth* Edition (*British Museum*)

1848 *16mo Philadelphia, Lea and Blanchard*

In a volume containing also the *Religio Medici*. (Mentioned on the authority of M<sup>r</sup> Fields.)

X 1852 *Small 8vo London, H G Bohn*

In the third volume of Bohn's reprint of Wilkin's edition of Browne's Works,—called "the *fourth* Edition," which is certainly wrong (*British Museum*)

1862 *Small 8vo Boston (U S), Ticknor and Fields.*

Appended by J T Fields to his edition of the *Religio Medici*, it is apparently taken from Gardiner's edition (w)

Y 1862 *Small 8vo Boston (U S), Ticknor and Fields.*

A reprint of the preceding, called the "*second Edition.*"  
(*Editor* )

Ψ 1863 *8vo London, Rivingtons*

Title, "*Christian Morals*, by Sir Thomas Browne, Kt , M D " A neat reprint, apparently of II, with a fac-simile of the title-page of that edition, and a portrait of the Author. (*British Museum* )

## APPENDIX No V.

COLLATIONS OF SOME OLD EDITIONS OF  
THE "RELIGIO MEDICI"

The following is a list of the variations that have been noticed in the two unauthorized editions, published in 1642 (called respectively A and B) —

THIS ED	ED A	A	B
P 10 l 20	P 7 4	accessive	excessive
(11 23)	9 1	rech	retch
12 17	10 13	langue	language
12. 27	11 1	patronised	patronized
14 19	14 3	metempsychosis	metempsychosis
15 8	15 5	alarum	alarm
19 12	20 19	eutelechia	entelechia
28 29	34. 11	creature	creatures
31 ult.	40 8	'Tis not	It is not
32 2	40 11	sortileges	sortilegies
32 13	40 ult	'tis, I confess	It is, I confess
32 20.	41 8	'Tis a most	It is a most
32 23	41 13	'tis an error	it is an error
32 28	41 19	'tis satisfaction	it is satisfaction
32 30	41 22	'tis not partiality	it is not partiality
33 24	41 8	Asorites	a sorites
37 18	43 1	'twill be	it will be
39 5	50 16	'Tis	It is
40 31	53 16	concluded	conclude
41 2	54 5	'tis not	it is not
41 20	55 2	Alcoran	Alcoran
42 28	57 7	'Tis not	It is not
45 7	61 11	'Tis not	It is not
45 20.	62 4	heretick	heretique
45 22	62 8	the one nor the	one nor
49 13	67 11	Megasthenes	Megasthenes
69 8	102 13	of the philosophy	of philosophy
88 13	131 2	divine in all their sagacity	in all their sagacity divine

# liv COLLATIONS OF SOME OLD EDITIONS

THIS ED		ED A		A	B
P 91	1 19	P 136	1 13	presence	present
95	25	143	5	never	ever
96	12	144	3	his art	this art
100	24	151	18	remaines	remainé
102	24	154	pen	our	our own
105	15	159	17	departed	departing
112	9	173	ult	ryme	rime

The *Errata* in ed 1643 (C) are so important, and have been so often overlooked, (in consequence of the leaf containing them being frequently missing) that they are here reprinted —

THIS ED		ED C	
P 15	L 6	P 17	1 16
17	3	16	12
28	1	33	13
34	15	43	11
39	6	50	20
40	11	52	15
45	10	60	8
49	21	67	3
60	17	84	5 (15)
61	18	86	6
61	20	86	8
69	10.	89 (98)	11
74	11	106	7
83	5	119	23.
83	14	120	8
—		123	del. the last line
92	7	131	23
94	ult	138	5
100	18	146	26
102	2	149	8
106	22	156	18
106	28	156.	25
107	3	157	9
107	25	158	10
108	14	159	12
110.	15	162	17
110.	22	163	2
111	4	163	19
115	15	170	15
117	18	171	23
120	1	175	23
120	7	176	7
122	25	180	21
122	antep	181	5
			<i>r</i> that it should
			<i>r</i> indisposed
			<i>r</i> swerve, but
			for yea, <i>r</i> yet
			dele great
			<i>r</i> postulate
			for the, <i>r</i> that
			<i>r</i> times present
			for may, <i>r</i> must
			for a, <i>r</i> at
			for but, <i>r</i> that .
			<i>r</i> for.
			<i>r</i> sum.
			<i>r</i> not so
			del. say
			over-page }
			<i>r</i> in the same degree
			<i>r</i> , cannot.
			for in, <i>r</i> the
			<i>r</i> his
			<i>r</i> against reason
			for too, <i>r</i> as
			<i>r</i> or generall
			<i>r</i> otherwise of my selfe
			<i>r</i> not
			for all, <i>r</i> at
			dele not
			<i>r</i> could imagination
			for the, <i>r</i> there [ <i>sic</i> ]
			for earthly, <i>r</i> watery
			<i>r</i> should
			<i>r</i> unto riches
			<i>r</i> noble friends
			<i>r</i> the loves

The following is a list of the variations that have been noticed in two copies of ed 1645 (called respectively D and E) —

This Ed	Ed '45	D	E
P 5 l 20	Pref	Thomas	Tho
8 21	P 3 l 8	whereon	whereupon
12 27	9 10	pardon'd	patron'd
14 3	11 7	leave	have
29 12	33 19	impregnate	impregnant
34 15	41 4	yea	yet
35 21	42 10	Israelites	Israelite
45 10	57 6	the full	that full
48 14	61 22	Genovese	Genovese
49 21	63 16	time represents	times present represent
54 3	70 7	hold on	hold one
55 7	71 pen	thoroughly	throughly
60 2	79 7	that is	there is
60 17	79 pen	may	must
61 20	81 17	but those	but that those
65 30	88 1	nearest	nearst
67 9	90 1	precedes	proceeds
68 29	92 11	mauh	much
76 18	103 21	to a contemplative	by a contemplative
81 pen	111 21	ind with joy	that with joy
83 14	113 ult	should say	should
102 2	141 14	her own	his own
106 22	148 13	against passion	against reason
107 3	149 3	absolution	general absolution
107 25	150 3	otherwise	otherwise of my-self
108 14	151 3	circumscribed	not circumscribed
109 27	153 6	doth but	doth not
111 4	155 4	imagination could	could imagination
112 23	157 15	out	put out



## ADDENDA ET CORRIGENDA.

P 107, l 14 Keck thinks that by *Neio* Sir T. B. meant *Tiberius*, "whose name was *Neio* too," viz Tiberius Claudius *Neio* Cæsar, but perhaps it is more probable that he simply confused the two Emperors

P 119, l 28 *at last*, A, B, C, M, probably all the other old edd have *at least* This reading, and also the punctuation of p 120 ll 22, 23, are discussed in *Notes and Queries*, 1880, vol 11, pp 245, 451

P 267 In the note on p 63, l 11, Sir T. B.'s lost or projected Dialogue between two unborn infants is called a "whimsical conceit," and treated as a mere *jeu d'esprit*. It may have been so, and so Wilkin in his note on this passage appears to have taken it, but upon further consideration it seems more likely to have been a serious, philosophical attempt to "handsomely illustrate our ignorance of the next" world (*Urn Burial*, ch. 4) by the inability of the unborn infants to understand the condition of this.

Χαλεπὸν ἄνθρωπον οὐτὰ μὴ διαμαρτάνειν ἐν πολλοῖς, τὰ μὲν ὅλως ἀγνοήσαντα, τὰ δὲ κακῶς κρίναντα, τὰ δὲ ἀμελέστερον γράψαντα (Galen, *De Compos Medicam. sec. Loc.* 11 1. tom xii. p. 535)

RELIGIO  
M E D I C I.

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The Eighth Edition,  
Corrected and Amended.

---

WITH  
*ANNOTATIONS*  
Never before Published,  
Upon all the obscure passages therein.

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ALSO  
*OBSERVATIONS*  
By Sir KENELM DIGBY,  
Now newly added.

---

L O N D O N,  
Printed for R. Scot, T. Basset, J. Wright,  
R. Chiswell, 1682.



## TO THE READER.

CERTAINLY that man were greedy of Life, who should desire to live when all the world were at an end , and he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffered by the Press, or were not the tyranny thereof become universal, I had not wanted reason for complaint but in times wherein I have lived to behold the highest perversion of that excellent invention, the name of his Majesty defamed, the Honour of Parliament depraved, the Writings of both depravedly, anticipatively, counterfeitedly imprinted ; complaints may seem ridiculous in private persons , and men of my condition may be as incapable of affronts, as hopeless of their reparations And truly, had not the duty I owe unto the importunity of friends, and the allegiance I must ever acknowledge unto truth, prevailed with me, the inactivity of my disposition might have made these sufferings continual, and time, that brings other things to light, should have satisfied me in the remedy of its oblivion But because things evidently false are not onely printed, but many things of truth most falsly set forth, in

this latter I could not but think my self engaged for, though we have no power to redress the former, yet in the other the reparation being within our selves, I have at present represented unto the world a full and intended Copy of that Piece, which was most imperfectly and surreptitiously published before

This, I confess, about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leisurable hours composed ; which being communicated unto one, it became common unto many, and was by Transcription successively corrupted, untill it arrived in a most depraved Copy at the Press. He that shall peruse that work, and shall take notice of sundry particularities and personal expressions therein, will easily discern the intention was not publick, and, being a private Exercise directed to my self, what is delivered therein, was rather a memorial unto *me*, than an Example or Rule unto any other, and therefore, if there be any singularity therein correspondent unto the private conceptions of any man, it doth not advantage them, or if dissentaneous thereunto, it no way overthrows them. It was penned in such a place, and with such disadvantage, that, (I protest,) from the first setting of pen unto paper, I had not the assistance of any good Book whereby to promote my invention or relieve my memory ; and therefore there might be many real lapses therein, which others might take notice of, and more that I suspected my self. It was set down

many years past, and was the sense of my conceptions at that time, not an immutable Law unto my advancing judgement at all times, and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable unto my present self. There are many things delivered Rhetorically, many expressions therein meerly Tropical, and as they best illustrate my intention, and therefore also there are many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of Reason. Lastly, all that is contained therein is in submission unto maturer discernments, and, as I have declared, shall no further father them than the best and learned judgments shall authorize them under favour of which considerations I have made its secrecy publick, and committed the truth thereof to every Ingenuous Reader See below,  
P 90

THO BROWNE.



# RELIGIO MEDICI.

## THE FIRST PART.

**F**OR my Religion, though there be several PART I  
Circumstances that might perswade the SECT 1  
World I have none at all, (as the general scandal of my Profession, the natural course of my Our Physician a Christian,  
Studies, the indifferency of my Behaviour and Discourse in matters of Religion, neither violently Defending one, nor with that common ardour and contention Opposing another,) yet, in despite hereof, I dare without usurpation assume the honourable Stile of a Christian Not that I meerly owe this Title to the Font, my Education, or the clime wherein I was born, (as being bred up either to confirm those Principles my Parents instilled into my unwary Understanding, or by a general consent proceed in the Religion of my Country,) but having in my riper years and confirmed Judgment seen and examined all. I find my self obliged by the Principles of Grace, and the Law of mine own Reason, to embrace no other Name but this Neither doth herein my zeal so far make me forget the general Charity I owe unto Humanity, as rather to hate than



**PART I** pity Turks, Infidels, and (what is worse,) Jews ; rather contenting my self to enjoy that happy Stile, than maligning those who refuse so glorious a Title

**SECT II**  
and of the  
Reformed  
Religion.

But, because the Name of a Christian is become too general to express our Faith, (there being a Geography of Religions as well as Lands, and every Clime distinguished not only by their Laws and Limits, but circumscribed by their Doctrines and Rules of Faith,) to be particular, I am of that Reformed new-cast Religion wherein I dislike nothing but the Name, of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed but by the sinister ends of Princes, the ambition and avarice of Prelates and the fatal corruption of times, so decayed, impaired, and fallen from its native Beauty, that it required the careful and charitable hands of these times to restore it to its primitive Integrity Now the accidental occasion whereupon, the slender means whereby, the low and abject condition of the Person by whom so good a work was set on foot, which in our Adversaries beget contempt and scorn, fills me with wonder, and is the very same Objection the insolent Pagans first cast at CHRIST and His Disciples

**SECT III**  
Differences  
of opinion  
need not  
separate  
Christians.

Yet have I not so shaken hands with those desperate Resolutions, (who had rather venture at large their decayed bottom, than bring her in to be new trimm'd in the Dock, who had rather promiscuously retain all, than abridge any, and obstinately be what they are, than

## PART L

what they have been,) as to stand in Diameter and Swords point with them We have reformed from them, not against them , for (omitting those Improperations and Terms of Scurrility betwixt us, which only difference our Affections, and not our Cause,) there is between us one common Name and Appellation, one Faith and necessary body of Principles common to us both , and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either pray with them, or for them I could never perceive any rational Consequence from those many Texts which prohibit the Children of Israel to pollute themselves with the Temples of the Heathens ; we being all Christians, and not divided by such detested impieties as might profane our Prayers, or the place wherein we make them , or that a resolved Conscience may not adore her Creator any where, especially in places devoted to His Service , where, if *their* Devotions offend Him, mine may please Him, if theirs profane it, mine may hallow it Holy-water and Crucifix (dangerous to the common people,) deceive not my judgment, nor abuse my devotion at all I am, I confess, naturally inclined to that which misguided Zeal terms *Superstition* My common conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity , yet at my Devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote my invisible Devotion I

**PART I** should violate my own arm rather than a Church, nor willingly deface the name of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour. I cannot laugh at, but rather pity, the fruitless journeys of Pilgrims, or condemn the miserable condition of Fryars, for, though misplaced in Circumstances, there is something in it of Devotion. I could never hear the Ave-Mary Bell without an elevation, or think it a sufficient warrant, because *they* erred in one circumstance, for me to err in all, that is, in silence and dumb contempt. Whilst, therefore, they directed their Devotions to *Her*, I offered mine to GOD, and rectified the Errors of their Prayers by rightly ordering mine own. At a solemn Procession I have wept abundantly while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter. There are, questionless, both in Greek, Roman, and African Churches, Solemnities and Ceremonies, whereof the wiser Zeals do make a Christian use, and stand condemned by us, not as evil in themselves, but as allurements and baits of superstition to those vulgar heads that look askint on the face of Truth, and those unstable Judgments that cannot consist in the narrow point and centre of Virtue without a reel or stagger to the Circumference.

SECT. IV  
Of Reformations

As there were many Reformers, so likewise many Reformatations; every Country proceeding in a particular way and method, according

as their national Interest, together with their Constitution and Clime, inclined them, some angrily, and with extremity, others calmly, and with mediocrity, not rending, but easily dividing the community, and leaving an honest possibility of a reconciliation, which though peaceable Spirits do desire, and may conceive that revolution of time and the mercies of GOD may effect, yet that judgment that shall consider the present antipathies between the two extremes, their contrarieties in condition, affection, and opinion, may with the same hopes expect an union in the Poles of Heaven

PART I.

But (to difference my self nearer, and draw into a lesser Circle,) there is no Church whose every part so squares unto my Conscience, whose Articles, Constitutions, and Customs seem so consonant unto reason, and as it were framed to my particular Devotion, as this whercof I hold my Belief, the Church of England, to whose Faith I am a sworn Subject, and therefore in a double Obligation subscribe unto her Articles, and endeavour to observe her Constitutions Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my Devotion, neither believing this, because Luther affirmed it, or disproving that, because Calvin hath disavouched it I condemn not all things in the Council of Trent, nor approve all in the Synod of Dort In brief, where the Scripture is silent, the Church is my Text, where that speaks, 'tis but my Comment where there is a

SECT V  
Of the  
Church of  
England

**PART I** joynt silence of both, I borrow not the rules of my Religion from Rome or Geneva, but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross error in our selves, to compute the Nativity of our Religion from Henry the Eighth, who, though he rejected the Pope, refus'd not the faith of Rome, and effected no more than what his own Predecessors desired and assayed in Ages past, and was conceived the State of Venice would have attempted in our days. It is as uncharitable a point in *us* to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome, to whom, as a temporal Prince, we owe the duty of good language. I confess there is cause of passion between us by his sentence I stand excommunicated, *Hurtick* is the best language he affords me, yet can no ear witness I ever returned him the name of *Antichrist, Man of Sin, or Whore of Babylon*. It is the method of Charity to suffer without reaction: those usual Satyrs and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose ears are open to Rhetorick than Logick, yet do they in no wise confirm the faith of wiser Believers, who know that a good cause needs not to be patron'd by passion, but can sustain it self upon a temperate dispute.

SECT VI  
Disputes  
in Religion  
wisely  
avoided

I could never divide my self from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps within a few days I should dissent my self. I have no Genius to dis-

## PART I

putes in Religion, and have often thought it wisdom  
 to decline them, especially upon a disadvantage,  
 or when the cause of Truth might suffer in the  
 weakness of my putionage Where we desire  
 to be informed, 'tis good to contest with men  
 above our selves, but to confirm and establish  
 our opinions, 'tis best to argue with judgments  
 below our own, that the frequent spoils and  
 Victories over their reasons may settle in our-  
 selves an esteem and confirmed Opinion of our  
 own Every man is not a proper Champion for  
 Truth, nor fit to take up the Gauntlet in the cause  
 of Verity many, from the ignorance of these  
 Maxims, and an inconsiderate Zeal unto Truth,  
 have too rashly charged the Troops of Error, and  
 remain as Trophies to the enemies of Truth  
 A man may be in as just possession of Truth as  
 of a City, and yet be forced to surrender, 'tis  
 therefore far better to enjoy her with peace, than  
 to hazard her on a battle If, therefore, there  
 rise any doubts in my way, I do forget them, or  
 at least defer them till my better settled judge-  
 ment and more manly reason be able to resolve  
 them, for I perceive every man's own reason  
 is his best Œdipus, and will, upon a reasonable  
 truce, find a way to loose those bonds where-  
 with the subtleties of error have enchained our  
 more flexible and tender judgements In Philo-  
 sophy, where Truth seems double fac'd, there is  
 no man more Paradoxical than my self but in  
 Divinity I love to keep the Road, and, though  
 not in an implicate yet an humble faith, follow  
 the great wheel of the Church, by which I

Fantasies  
 in Divinity  
 dangerous  
 as giving  
 entrance  
 to errors,

**PART I** move, not reserving any proper Poles or motion from the Lpicycle of my own brain By this means I leave no gap for Heresies, Schismes, or Errors, of which at present I hope I shall not injure Truth to say I have no taint or tincture I must confess my greener studies have been polluted with two or three, not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine for indeed Heresies perish not with their Authors, but, like the river Aethusa, though they lose their currents in one place, they rise up again in another One General Council is not able to extirpate one single Heresie it may be cancelled for the present but revolution of time, and the like aspects from Heaven, will restore it when it will flourish till it be condemned again For as though there were a Metempsychosis, and the soul of one man passed into another, Opinions do find, after certain Revolutions, men and minds like those that first begat them To see our selves again, we need not look for Platos ver every man is not only himself, there hath been many Diogenes, and as many Timons, though but few of that name men are liv'd over again, the world is now as it was in Ages past, there was none then, but there hath been some one since that parallels him, and is, as it were, his revived self

whereof our  
Physician  
confesseth  
to have had  
two or three

See below,  
p 230

SECT VII  
1st that the  
Soul might,  
in some sort,

Now the first of mine was that of the Arians, That the Souls of men perished with their Bodies, but should yet be raised again at the

last day Not that I did absolutely conceive a mortality of the Soul, but if that were, (which Faith, not Philosophy, hath yet thoroughly disproved,) and that both entred the grave together, yet I held the same conceit thereof that we all do of the body, that it should rise again Surely it is but the merits of our unworthy Natures, if we sleep in darkness until the last Alarum A serious reflex upon my own unworthiness did make me backward from challenging this prerogative of my Soul so that I might enjoy my Saviour at the last, I could with patience be nothing almost unto Eternity

PART I  
perish, and  
rise again  
with the  
body

The second was that of Origen, That GOD would not persist in His vengeance for ever, but after a definite time of His wrath, He would release the damned Souls from torture Which error I fell into upon a serious contemplation of the great Attribute of GOD, His Mercy, and did a little cherish it in my self, because I found therein no malice, and a ready weight to sway me from the other extremum of despair, whereunto Melancholy and Contemplative Natures are too easily disposed

and that all  
men should  
finally be  
saved

A third there is, which I did never positively maintain or practise, but have often wished it had been consonant to Truth, and not offensive to my Religion and that is, the Prayer for the Dead, whereunto I was inclin'd from some charitable inducements, whereby I could scarce contain my Prayers for a friend at the ringing of a Bell, or behold his Corps without an Orison for his Soul. 'Twas a good way, methought, to be

and that we  
might pry  
for the Dead

See below  
p 105



PART I remembered by posterity, and far more noble than an History

But these he  
suffered not  
to grow into  
Heresies

These opinions I never maintained with pertinacy, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my dearest friends, by which means I neither propagated them in others, nor confirmed them in my self, but suffering them to flame upon their own substance, without addition of new fuel, they went out insensibly of themselves. Therefore these Opinions, though condemned by lawful Councils, were not Heresies in me, but *brut Lapses*, and single Lapses of my understanding without a joynt depravity of my will. Those have not onely depraved understandings, but diseased affections, which cannot enjoy a singularity without an Heresie, or be the Author of an Opinion without they be of a Sect also. This was the villany of the first Schism of Lucifer, who was not content to err alone, but drew into his Faction many Legions of Spirits, and upon this experience he tempted only Eve, as well understanding the Communicable nature of Sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

SFCT VIII  
St Matth  
xxiv 5, &c

1 Cor xi 19  
Of the manifold  
nature  
of schism,

That Heresies should arise, we have the Prophesie of CHRIST, but that old ones should be abolished, we hold no prediction. That there must be Heresies, is true, not only in our Church, but also in any other even in doctrines heretical, there will be super heresies, and Arians not only divided from their Church, but also

among themselves For heads that are disposed PART I  
 unto Schism and complexionally propense to in- ever multi-  
 novation, are naturally indisposed for a commu- plying itself  
 nity, nor will be ever confined unto the order  
 or œconomy of one body, and therefore, when  
 they separate from others, they knit but loosely  
 among themselves, nor contented with a general  
 breach or dichotomy with their Church do  
 subdivide and mince themselves almost into  
 Atoms 'Tis true, that men of singular parts  
 and humours have not been free from singular  
 opinions and conceits in all Ages, retaining  
 something, not only beside the opinion of his  
 own Church or any other, but also any particular  
 Author, which, notwithstanding, a sober  
 Judgment may do without offence or heresie for  
 there is yet after all the Decrees of Councils and  
 the niceties of the Schools, many things un-  
 touch'd, unimagind, wherein the liberty of an  
 honest reason may play and expatiate with security,  
 and far without the circle of an Heresie

As for those wingy Mysteries in Divinity, SECT IX  
 and any subtleties in Religion, which have un- Mysteries  
 hing'd the brains of better heads, they never in Divinity  
 stretched the *Pia Mater* of mine Methinks there only to be  
 be not impossibilities enough in Religion for approach'd  
 an active faith, the deepest Mysteries ours contains in Faith  
 have not only been illustrated, but maintained,  
 by Syllogism and the rule of Reason I love to lose  
 my self in a mystery, to pursue my Reason to an  
*O altitudo!* 'Tis my solitary recreation to pose my  
 apprehension with those involved Enigmas and  
 riddles of the Trinity, with

Rom xi 33.  
&c

PART I Incarnation, and Resurrection I can answer all the Objections of Satan and my rebellious reason with that odd resolution I learned of  
*De Carne Christi, c 5* Tertullian, *Certum est, quia impossibile est* I desire to exercise my faith in the difficultest point, for to credit ordinary and visible objects is not faith, but perswasion Some believe the better for seeing CHRIST S Sepulchre, and when they have seen the Red Sea, doubt not of the Miracle Now, contrarily, I bless my self and am thankful that I lived not in the days of Miracles, that I never saw CHRIST nor His Disciples I would not have been one of those Israelites that pass'd the Red Sea, nor one of CHRIST S patients on whom He wrought His wonders, then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not 'Tis an easie and necessary belief, to credit what our eye and sense hath examined I believe He was dead, and buried, and rose again, and desire to see Him in His glory, rather than to contemplate Him in His Cenotaphe or Sepulchre Nor is this much to believe, as we have reason, we owe this faith unto History they only had the advantage of a bold and noble Faith, who lived before His coming, who upon obscure propheties and mystical Types could raise a belief, and expect apparent impossibilities

St John xx 29. 'Tis true, there is an edge in all firm belief, and with an easie Metaphor we may say the *Sword* of Faith: but in these obscurities I rather use it in the adjunct the Apostle gives it,

SECT X  
 The Armour of a Christian  
 Eph vi 16

a *Buckle*, under which I conceive a wary combatant may lye invulnerable Since I was of PART I  
 understanding to know we knew nothing, my reason hath been more pliable to the will of See below,  
 Faith, I am now content to understand a mystery P 85  
 without a rigid definition, in an easie and Platonick description That allegorical description  
 of Heimes pleaseth me beyond all the Metaphysical definitions of Divines Where I cannot See below,  
 satisfy my reason, I love to humour my fancy P 203  
 I had as live you tell me that *anima est angelus hominis, est Corpus* DLI, as *Entelechia*, — *Lux est umbra* DI I, as *actus perspicui* Where there  
 is an obscurity too deep for our Reason, 'tis good to sit down with a description, periphrasis, or  
 adumbration, for by acquainting our Reason how unable it is to display the visible and  
 obvious effects of Nature, it becomes more humble and submissive unto the subtilties of  
 Faith, and thus I teach my haggard and unreclaimed Reason to stoop unto the lure of Faith  
 I believe there was already a tree whose fruit our unhappy Parents tasted though, in the  
 same Chapter when GOD forbids it, 'tis positively said, the plants of the field were not yet  
 grown, *for GOD had not caus'd it to rain upon Gen ii 5*  
*the earth* I believe that the Serpent, (if we shall literally understand it,) from his proper  
 form and figure, made his motion on his belly Gen iii 14  
 before the curse I find the tryal of the Pucelage and virginity of Women, which GOD ordained  
 the Jews, is very fallible Deut xxii  
 Experience and History informs me, that not onely many particular 13, &c

**PART I** Women, but likewise whole Nations have escaped  
**Gen iii 16** the curse of Childbirth, which GOD seems to pronounce upon the whole Sex. Yet do I believe that all this is true, which indeed my Reason would persuade me to be false, and this I think is no vulgar part of Faith, to believe a thing not only above but contrary to Reason and against the Arguments of our proper Senses

**SECT XI** In my solitary and retired imagination

**Horace,**  
**Sat i 4 133**

*Inque enim cum fortis es aut in  
 Lætulus a caput desum nithi*

**See below**  
**P 115**

**1 The Eter-**  
**nity of God**

I remember I am not alone, and therefore forget not to contemplate Him and His Attributes Who is ever with me, especially those two mighty ones. His Wisdom and Eternity. With the one I recreate, with the other I confound my understanding, for who can speak of Eternity without a solœcism, or think thereof without an Ictasie? Time we may comprehend, tis but five days elder then our selves, and hath the same Horoscope with the World, but to retire so far back as to apprehend a beginning to give such an infinite start forwards as to conceive an end, in an essence that we affirm hath neither the one nor the other, it puts my Reason to St Paul's Sanctuary. My Philosophy dares not say the Angels can do it. GOD hath not made a Creature that can comprehend Him; 'tis a privilege of His own nature. I AM THAT I AM, was His own definition unto Moses, and 'twas a short one, to confound mortality, that durst question GOD, or ask Him what He was. Indeed, He onely is, all others have and shall be. But in Eternity

**Exod iii 14**

there is no distinction of Persons and therefore that terrible term *Predestination*, which hath troubled so many weak heads to conceive, and the wisest to explain, is in respect to GOD no precious determination of our Estates to come, but a definitive blast of His Will already fulfilled, and at the instant that He first decreed it for to His Eternity, which is indivisible and all together, the last Trump is already sounded, the reprobates in the flame and the blessed in Abraham's bosom. St Peter speaks modestly, when he saith, *a thousand years to GOD are but as one day*, for, to speak like a Philosopher, those continued instances of time which flow into a thousand years, make not to Him one moment what to us is to come, to His Eternity is present, His whole duration being but one permanent point without Succession, Parts, Flux, or Division.

There is no Attribute that adds more difficulty to the mystery of the Trinity, where, though in a relative way of Father and Son, we must deny priority. I wonder how Aristotle could conceive the World eternal, or how he could make good two Eternities. His similitude of a Triangle comprehended in a square doth somewhat illustrate the Trinity of our Souls, and that the Triple Unity of GOD, for there is in us not three, but a Trinity of Souls, because there is in us, if not three distinct Souls, yet differing faculties, that can and do subsist apart in different Subjects and yet in us are so united as to make but one Soul and substance. If one Soul

PART I

St Luke xvi

2<sup>o</sup> St Pet

iii 8

SECT XII  
Of the Holy  
Trinity

De Caelo 1

10 3

See below,

p 57

De Anima

ii 3 5

**PART I** were so perfect as to inform three distinct Bodies, that were a petty Trinity conceive the distinct number of three, not divided nor separated by the intellect, b it actually comprehended in its Unity, and that is a perfect I rinity I have often admired the mystical way of Pythagoras, and the secret Magick of numbers *Beams of Philosophy*, is a precept not to be received in too large a sense, for in this Mass of Nature there is a set of things that carry in their Front (though not in Capital Letters, yet in Stenography and short Characters ) something of Divinity, which to wiser Reasons serve as Luminaries in the Abyss of Knowledge, and to judicious beliefs as Scales and Roundles to mount the Pinnacles and highest pieces of Divinity The socratic Schools shall never lough me out of the Philosophy of Hermes, that this visible World is but a Picture of the invisible, wherein, as in a Portrait, things are not truly, but in equivocal shapcs, and as they counterfeit some more real substance in that invisible fabrick

The visible  
World a picture of the  
invisible

SECT XIII  
2 The Wisdom of God

1 Kings iii  
5, &c

That other Attribute wherewith I recreate my devotion, is His Wisdom, in which I am happy, and for the contemplation of this only, do not repent me that I was bred in the way of Study the advantage I have of the vulgai, with the content and happiness I conceive therein, is an ample recompence for all my endeavours, in what part of knowledge soever Wisdom is His most beauteous Attribute, no man can attain unto it, yet Solomon pleased GOD when he desired it. He is wise, because

He knows all things, and He knoweth all things, **PART I**  
 because He made them all but His greatest  
 knowledge is in comprehending *that* He made  
 not, that is, Himself And this is also the greatest  
 knowledge in man For this do I honour my  
 own profession, and embrace the Counsel even  
 of the Devil himself had he read such a Lecture  
 in Paradise as he did at Delphos, we had better  
 known our selves, nor had we stood in fear to  
 know *him* I know He is wise in all, wonderful  
 in what we conceive, but far more in what we  
 comprehend not, for we behold Him but asquint,  
 upon reflex or shadow, our understanding is  
 dimmer than Moses Eye, we are ignorant of **Ex xxxiii**  
 the back-parts or lower side of His Divinity, **12, &c**  
 therefore to prie into the maze of His Counsels is  
 not only folly in man, but presumption even in  
 Angels Like us, they are His Servants, not His  
 Senators, He holds no Counsel, but that mystical  
 one of the Trinity, wherein, though there be  
 thice Persons, there is but one mind that decrees  
 without contradiction Nor needs He any His  
 actions are not begot with deliberation, His  
 Wisdom naturally knows what's best, His in-  
 tellect stands ready fraught with the superlative  
 and purest Ideas of goodness, consultation and  
 election, which are two motions in us, make but  
 one in Him, His actions springing from His  
 power at the first touch of His will These are  
 Contemplations metaphysical my humble specu-  
 lations have another Method, and are content to  
 trace and discover those expressions He hath  
 left in His Creatures, and the obvious effects of



**PART I**  
 No danger  
 in attempt-  
 ing to trace  
 the hand of  
 God in His  
 works

Nature There is no danger to profound these mysteries, no *sanctum sanctorum* in Philosophy The World was made to be inhabited by Beasts, but studied and contemplated by Man 'tis the Debt of our Reason we owe unto GOD, and the homage we pay for not being Beasts Without this, the World is still as though it had not been, or as it was before the sixth day, when as yet there was not a Creature that could conceive or say there was a World The Wisdom of GOD receives small honour from those vulgar Heads that rudely stare about, and with a gross rusticity admire His works those highly magnifie Him, whose judicious inquiry into His Acts, and deliberate research into His Creatures, return the duty of a devout and learned admiration Therefore,

Search while thou wilt and let thy Reason go  
 To ransom Truth even to the Abyss below  
 Rally the scattered Crusts and the little  
 Which Nature twists be able to untwine  
 It is thy Makers will, for unto none  
 But unto Reason can He e'er be known  
 The Devils do know Thee but these damned Meteors  
 Build not Thy Glory but confound Thy Creatures  
 Teach my indeavours so thy works to read  
 That learning them in Thee, I may proceed  
 Give Thou my reason that instructive flight  
 Whose weary wings may on Thy hands still light  
 Teach me to soar aloft, yet ever so,  
 When neer the Sun to stoop again below  
 Thus shall my humble Feathers safely hover,  
 And, though near Earth, more than the Heavens discover.  
 And then at last, when homeward I shall drive  
 Rich with the Spoils of Nature, to my Hive,  
 There will I sit like that industrious Fly,  
 Buzzing Thy praises, which shall never die,  
 Till Death abrupts them, and succeeding Glory  
 Bid me go on in a more lasting story

And this is almost all wherein an humble PART I  
 Creature may endeavour to requite and some  
 way to retribute unto his Creator for if *not*  
*he that saith, "Lord, Lord," but he that doth* St Matth.  
vii 21  
*the will of his Father, shall be saved,* certainly  
 our wills must be our performances, and our  
 intents make out our Actions, otherwise our  
 pious labours shall find anxiety in our Graves,  
 and our best endeavours not hope, but fear, a  
 resurrection

There is but one first cause, and four second SECT. XIV  
 causes of all things Some are without efficient Every es-  
 as GOD, others without matter, as Angels, some sence hath  
 without form, as the first matter but every Es- its final  
 sence, created or uncreated, hath its final cause, cause  
 and some positive end both of its Essence and  
 Operation This is the cause I grope after in the  
 works of Nature, on this hangs the Providence  
 of GOD To raise so beauteous a structure as  
 the World and the Creatures thereof, was but His  
 Art, but then sundry and divided operations,  
 with their predestinated ends, are from the Treas-  
 ure of His Wisdom In the causes, nature, and  
 affections of the Eclipses of the Sun and Moon,  
 there is most excellent speculation, but to pro-  
 found farther, and to contemplate a reason why  
 His Providence hath so disposed and ordered  
 their motions in that vast circle as to conjoyn  
 and obscure each other, is a sweeter piece of  
 Reason, and a diviner point of Philosophy There-  
 fore sometimes, and in some things, there ap-  
 pears to me as much Divinity in Galen his books  
*De Usu Partium*, as in Suarez Metaphysics.

PART I Had Aristotle been as curious in the enquiry of this cause as he was of the other, he had not left behind him an imperfect piece of Philosophy, but an absolute tract of Divinity

SECT XV  
Nature  
doeth  
nothing  
in vain

Prov vi 6  
xxx 28

*Natura nihil agit frustra*, is the only indisputed Axiome in Philosophy There are no Grotesques in Nature, not anything framed to fill up empty Cantons, and unnecessary spaces In the most imperfect Creatures and such as were not preserved in the Ark, but having their Seeds and Principles in the womb of Nature are every where, where the power of the Sun is, in these is the Wisdom of His hand discovered Out of this rank Solomon chose the object of his admiration Indeed what Reason may not go to School to the wisdom of Bees, Ants and Spiders? what wise hand teacheth *them* to do what Reason cannot teach *us*? Kudos heads stand amazed at those prodigious pieces of Nature Whales, Elephants, Diomedes and Camels, these, I confess, are the Colossus and majestick pieces of her hand but in these narrow Engines there is more curious Mathematicks and the civility of these little Citizens more neatly sets forth the Wisdom of their Maker Who admires not Regio Montanus his Fly beyond his Eagle, or wonders not more at the operation of two Souls in those little Bodies, than but one in the Trunk of a Cedar? I could never content my contemplation with those general pieces of wonder, the Flux and Reflux of the Sea, the increase of Nile, the conversion of the Needle to the North, and have studied to match and parallel those in the more

obvious and neglected pieces of Nature, which PART I  
 without further travel I can do in the Cosmo-  
 graphy of my self We carry with us the wonders  
 we seek without us there is all Africa and her  
 prodigies in us , we are that bold and adventu-  
 rous piece of Nature, which he that studies wisely  
 learns in a compendium what others labour at  
 in a divided piece and endless volume

Thus there are two Books from whence I col-  
 lect my Divinity, besides that written one of GOD,  
 another of His servant Nature, that universal and  
 publick Manuscript, that lies expans'd unto the  
 Eyes of all those that never saw Him in the one,  
 have discover'd Him in the other This was the  
 Scripture and Theology of the Heathens the  
 natural motion of the Sun made *them* more  
 admire Him than its supernatural station did the  
 Children of Israel, the ordinary effects of Nature  
 wrought more admiration in *them* than in the  
 other all His Miracles Surely the Heathens knew  
 better how to joyn and read these mystical  
 Letters than we Christians, who cast a more  
 careless Eye on these common Hieroglyphicks,  
 and disdain to suck Divinity from the flowers of  
 Nature Nor do I so forget GOD as to adore the  
 name of Nature, which I define not, with the  
 Schools, to be the principle of motion and rest,  
 but that streight and regular line, that settled  
 and constant course the Wisdom of GOD hath  
 ordained the actions of His creatures, according  
 to their several kinds To make a revolution  
 every day is the Nature of the Sun, because of  
 that necessary course which GOD hath ordained

SECT XVI  
 Nature a  
 Bible open  
 to all

Josh x 12,  
 13

PART I it, from which it cannot sweive out by a faculty from that voice which first did give it motion Now this course of Nature GOD seldome alters or perverts but, like an excellent Artist, hath so contrived His work that with the self same instrument without a new creation, He may effect His obscurest designs Thus He sweetneth the Water with a Wood, preserveth the Creatures in the Ark, which the blast of His mouth might have as easily created, for GOD is like a skilful Geometician who, when more easily and with one stroke of his Compass he might describe or divide a right line, had yet rather do this in a circle or longer way, according to the constituted and fore laid principles of his Art Yet this rule of His He doth sometimes pervert to acquirent the World with His Privogative lest the unogancy of our reason should question His power and conclude He could not And thus I call the effects of Nature the works of GOD Whose hand and instrument she only is and therefore to ascribe His actions unto her is to devolve the honour of the principal agent upon the instrument which if with reason we may do, then let our hammers rise up and boast they have built our houses and our pens receive the honour of our writings I hold there is a general beauty in the works of GOD, and therefore no deformity in any kind or species of creature whatsoever I cannot tell by what Logick we call a Toad, a Bear, or an Elephant ugly, they being created in those outward shapes and figures which best express the actions of their inward forms, and having past that general

Γ x xv 25

Visitation of GOD, Who saw that all that He had made was good, that is, conformable to His Will, which abhors deformity, and is the rule of order and beauty. There is no deformity but in Monstrosity, wherein, notwithstanding, there is a kind of Beauty, Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal Fabrick. To speak yet more narrowly, there was never any thing ugly or mis-shapen, but the Chaos, wherein, notwithstanding, (to speak strictly,) there was no deformity, because no form, nor was it yet impregnant by the voice of GOD. Now Nature is not at variance with Art, nor Art with Nature, they being both servants of His Providence. Art is the perfection of Nature. Were the World now as it was the sixth day, there were yet a Chaos. Nature hath made one World, and Art another. In brief, all things are artificial, for Nature is the Art of GOD.

This is the ordinary and open way of His Providence, which Art and Industry have in a good part discovered, whose effects we may foretell without an Oracle to foreshew these, is not Prophesie, but Prognostication. There is another way, full of Meanders and Labrynths, whereof the Devil and Spirits have no exact Ephemerides, and that is a more particular and obscure method of His Providence, directing the operations of individuals and single Essences thus we call *Fortune*, that serpentine and crooked line, whereby He draweth those actions His Wisdom intends, in a more unknown and secret way

PART I.

Gen. i. 31.

SECT. XVII

Providence  
often falsel  
called *Fortune*See below,  
p. 175

PART I This cryptick and involved method of His Providence have I ever admired, nor can I relate the History of my life, the occurrences of my days, the escapes of dangers, and hits of chance, with a *Bizo las Manos* to Fortune, or a bare *Gramercy* to my good Stars. Abiahham might have thought the Ram in the thicket came thither by accident, humane reason would have said that meer chance conveyed Moses in the Ark to the sight of Pharaoh's Daughter. what a Labyrinth is there in the story of Joseph, able to convert a Stoick! Surely there are in every man's Life certain rubs, doublings, and wrenches, which pass a while under the effects of chance, but at the last, well examined, prove the meer hand of GOD. I was not dumb chance that, to discover the Fougade or Powder-plot, contrived a miscarriage in the Letter. I like the Victory of '88 the better for that one occurrence, which our enemies imputed to our dishonour and the partiality of Fortune, to wit, the tempests and contrariety of Winds. King Philip did not detract from the Nation, when he said, *he sent his Armado to fight with men, and not to combat with the Winds*. Where there is a manifest disproportion between the powers and forces of two several agents, upon a Maxim of reason we may promise the Victory to the Superiour, but when unexpected accidents slip in, and unthought of occurrences intervene, these must proceed from a power that owes no obedience to those Axioms, where, as in the writing upon the wall, we may behold the hand, but see not the

Gen xxii 13

Ex ii, 3, &c

Gen xxxvii, &c

Dan v 5

spring that moves it The success of that petty PART I.  
 Province of Holland (of which the Grand Seignour proudly said, *if they should trouble him as they did the Spaniard, he would send his men with shovels and pick-axes, and throw it into the Sea.*) I cannot altogether ascribe to the ingenuity and industry of the people, but the mercy of GOD, that hath disposed them to such a thriving Genius, and to the will of His Providence, that disposeth her favour to each Country in their pre-ordinate season All cannot be happy at once, for, because the glory of one State depends upon the ruine of another, there is a revolution and vicissitude of their greatness, and must obey the swing of that wheel, not moved by Intelligences, but by the hand of GOD, whereby all Estates arise to their *Zenith* and Vertical points according to their predestinated periods For the lives, not only of men, but of Commonwealths, and the whole World, run not upon an *Helix* that still enlargeth, but on a Circle, where, arriving to their Meridian, they decline in obscurity, and fall under the Horizon again.

These must not therefore be named the effects of Fortune, but in a relative way, and as we term the works of Nature It was the ignorance of mans reason that begat this very name, and by a careless term miscalled the Providence of GOD, for there is no liberty for causes to operate in a loose and stragling way, nor any effect whatsoever, but hath its warrant from some universal or superiour Cause 'Tis not a SICUT XVIII  
the term  
Fortune  
used in a  
relative  
sense



**PART I** culous devotion to say a prayer before a game at Tables , for even in *sortilagus* and matters of greatest uncertainty, there is a settled and pre-ordered course of effects It is we that are blind, not Fortune because our Eye is too dim to discover the mystery of her effects we foolishly paint her blind, and hoodwink the Providence of the Almighty I cannot justify that contemptible Proverb, *That fools only are Fortunate*, or that insolent Paradox, *That a wise man is out of the reach of Fortune*, much less those opprobrious epithets of Poets, *Il loro, Bawd, and Strumpet* 'Tis, I confess, the common fate of men of singular gifts of mind to be destitute of those of Fortune, which doth not any way deject the Spirit of wiser judgements, who thoroughly understand the justice of this proceeding , and being enriched with higher donatives, cast a more careless eye on these vulgar parts of felicity It is a most unjust ambition to desire to engross the mercies of the Almighty not to be content with the goods of mind without a possession of those of body or Fortune , and it is an error worse than heresie, to adore these complemental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker To wiser deserves it is satisfaction enough to deserve, though not to enjoy, the favours of Fortune let Providence provide for Fools 'Tis not partiality, but equity in GOD, Who deals with us but as our natural Parents those that are able of Body and Mind He leaves to their deserts ; to

those of weaker merits He imparts a larger portion, and pieces out the defect of one by the excess of the other. Thus have we no just quarrel with Nature for leaving us naked, or to envy the Horns, Hoofs, Skins, and I urs of other Creatures, being provided with Reason, that can supply them all. We need not labour with so many Arguments to confute Judicial Astrology, for, if there be a truth therein, it doth not injure Divinity. If to be born under *Mars* disposeth us to be witty, under *Jupiter* to be wealthy, I do not owe a Knee unto these, but unto that merciful Hand that hath ordered my indifferent and uncertain nativity unto such benevolous Aspects. Those that hold that all things are governed by Fortune, had not erred, had they not persisted therein. The Romans, that erected a Temple to Fortune, acknowledged therein, though in a blinded way, somewhat of Divinity, for, in a wise supputation, all things begin and end in the Almighty. There is a nearer way to Heaven than Homer's Chiron: an easie Logic may conjoin Heaven and Earth in one Argument, and with less than a *Sorites* resolve all things into GOD. For though we christen effects by their most sensible and nearest Causes, yet is GOD the true and infallible Cause of all, whose concurrence, though it be general, yet doth it subdivide it self into the particular Actions of every thing, and is that Spirit, by which each singular Essence not only subsists, but performs its operation.

The bad construction and perverse comment on these pair of second Causes, or visible hands

PART I

I had viii  
19SECRET XIX  
DANGER OF

PART I  
confounding  
the First  
with second  
causes

of GOD, have perverted the Devotion of many unto Atheism, who, forgetting the honest Advices of Faith, have listened unto the conspiracy of Passion and Reason. I have therefore always endeavoured to compose those Feuds and angry Dissentions between Affection, Faith, and Reason, for there is in our Soul a kind of Triumvirate, or triple Government of three Competitors, which distract the Peace of this our Commonwealth not less than did that other the State of Rome.

Passion,  
Reason,  
Faith

See below,  
p 106

As Reason is a Rebel unto Faith, so Passion unto Reason, as the propositions of Faith seem absurd unto Reason, so the Theorems of Reason unto Passion, and both unto Reason. Yet a moderate and peaceable discretion may so state and order the matter, that they may be all Kings, and yet make but one Monarch, every one exercising his Sovereignty and Prerogative in a due time and place, according to the restraint and limit of circumstance. There is, as in Philosophy, so in Divinity, sturdy doubts and boisterous Objections, wherewith the unhappiness of our knowledge too nearly acquainteth us. More of these no man hath known than myself, which I confess I conquered, not in a martial posture, but on my Knees. For our endeavours are not only to combat with doubts, but always to dispute with the Devil. The villany of that Spirit takes a hint of Infidelity from our Studies, and, by demonstrating a naturality in one way, makes us mistrust a miracle in another. Thus, having perused the *Archidoxis* and read the secret Sympathies

of things, he would dissuade my belief from the miracle of the Brazen Serpent, make me conceit that Image worked by Sympathy, and was but an Egyptian trick to cure their Diseases without a miracle. Again, having seen some experiments of *Bitumen*, and having read far more of *Naphtha*, he whispered to my curiosity the fire of the Altar might be natural, and bid me mistrust a miracle in Elias, when he entrenched the Altar round with Water, for that inflammable substance yields not easily unto Water, but flames in the Arms of its Antagonist. And thus would he inveigle my belief to think the combustion of Sodom might be natural, and that there was an Asphaltick and Luminous nature in that Lake before the Fire of Gomorrah. I know that *Manna* is now plentifully gathered in Calabria, and Josephus tells me in his days it was as plentiful in Arabia, the Devil therefore made the *quare*, *If here was then the miracle in the days of Moses? the Israelites saw but that in his time, the Natives of those Countries behold in ours*. Thus the Devil played at Chess with me, and yielding a Pawn, thought to gain a Queen of me, taking advantage of my honest endeavours, and whilst I laboured to raise the structure of my Reason, he strived to undermine the edifice of my Faith.

Neither had these or any other ever such advantage of me, as to incline me to any point of Infidelity or desperate positions of Atheism, for I have been these many years of opinion there was never any. Those that held Religion was the difference of Man from Beasts, have

PART I

Numb  
xxi 9

1 Kings xviii

Gen xix 24

Antiq. Juda  
iii 1, § 6SECT XX  
Atheism can  
hardly exist

**PART I** spoken probably, and proceed upon a principle as inductive as the other That doctrine of Epicurus, that denied the Providence of GOD, was no Atheism, but a magnificent and high strained conceit of His Majesty, which he deemed too sublime to mind the trivial Actions of those inferior Creatures That *fatal Necessity* of the Stoicks is nothing but the immutable Law of His Will Those that heretofore denied the Divinity of the HOLY GHOST, have been condemned but as Hereticks, and those that now deny our Saviour, (though more than Hereticks) are not so much as Atheists, for, though they deny two persons in the Trinity, they hold, as we do, there is but one GOD

That Villain and Secretary of Hell that composed that miscreant piece *Of the Three Impostors*, though divided from all Religions and was neither Jew, Turk, nor Christian, was not a positive Atheist I confess every Country hath its Machiavel, every Age its Lucian, whereof common Heads must not hear, nor more advanced Judgments too rashly venture on it is the Rhetorick of Satan, and may pervert a loose or prejudicate belief

SECT XVI  
Inconsistency of  
unbelief

tom iv  
p. 775,  
ed Kuhn

I confess I have perused them all, and can discover nothing that may strutt a discreet belief, yet are there heads carried off with the Wind and breath of such motives I remember a Doctor in Physick, of Italy, who could not perfectly believe the immortality of the Soul, because Galen seemed to make a doubt thereof With another I was familiarly acquainted in

I fancy, a Divine, and a man of singular parts, **PART I**  
 that on the same point was so plunged and gra-  
 velled with three lines of Seneca, that all our *Troad 379,*  
 Antidotes, drawn from both Scripture and Phi- &c  
 losophy, could not expel the poyson of his error  
 There are a set of Heads, that can credit the re-  
 lations of Marceus, yet question the Testimonies  
 of St Paul, and peremptorily maintain the  
 traditions of Julian or Pliny, yet in Histories of  
 Scripture raise Queries and Objections, believ-  
 ing no more than they can parallel in humane  
 Authors I confess there are in Scripture Stories  
 that do exceed the Fables of Poets, and to a  
 captious Reader sound like *Caragantua* or  
*Beris* Search all the Legends of times past,  
 and the fabulous conceits of these present, and  
 'twill be hard to find one that deserves to carry  
 the Buckler unto Sampson, yet is all this of an  
 easy possibility if we conceive a Divine con-  
 course, or influence but from the little Finger  
 of the Almighty It is impossible that either in  
 the discourse of man or in the infallible Voice  
 of GOD, to the weakness of our apprehensions,  
 there should not appear irregularities, contra-  
 dictions, and antinomies my self could shew a  
 Catalogue of doubts, never yet imagined nor  
 questioned, as I know, which are not resolved at  
 the first hearing, not fantastick Queries or Ob-  
 jections of Air, for I cannot hear of Atoms in  
 Divinity I can read the History of the Pigeon  
 that was sent out of the Ark, and returned no  
 more, yet not question how she found out her  
 Mate that was left behind. that *Lazarus was*  
 Gen viii 8,  
 &c

Many ques-  
 tions may  
 be raised  
 not worthy  
 of solution

- PART I** raised from the dead, yet not demand where in the interim his Soul awaited, or raise a Law-case, whether his Heir might lawfully detain his inheritance bequeathed unto him by his death, and he, though restored to life have no Plea or Title unto his former possessions Whether Eve was framed out of the left side of Adam I dispute not, because I stand not yet assured which is the right side of a man or whether there be any such distinction in Nature that she was edified out of the Rib of Adam I believe, yet raise no question who shall arise with that Rib at the Resurrection Whether Adam was an Hermaphrodite, as the Rabbins contend upon the Letter of the Text, because it is contrary to reason, there should be an Hermaphrodite before there was a Woman, or a composition of two Natures before there was a second composed Likewise, whether the World was created in Autumn, Summer, or the Spring because it was created in them all for whatsoever Sign the Sun possesseth, those four Seasons are actually existent It is the nature of this Luminary to distinguish the several Seasons of the year, all which it makes at one time in the whole Earth, and successive in any part thereof There are a bundle of curiosities, not only in Philosophy, but in Divinity, proposed and discussed by men of most supposed abilities, which indeed are not worthy our vacant hours, much less our serious Studies Pieces only fit to be placed in *Pantagruel's Library*, or bound up with *Tartaretus De modo Cacandi*.
- St. John xi.**
- Gen. ii. 21**
- Gen. i. 27**

These are niceties that become not those that  
peruse so serious a Mystery There are others  
more generally questioned and called to the Bar,  
yet methinks of an easie and possible truth

PART I  
SECT XXII  
others which  
are often  
raised, may  
be easily  
solved

'Tis ridiculous to put off or drown the gene-  
ral Flood of Noah in that particular inundation  
of Deucalion That there was a Deluge once,  
seems not to me so great a Miracle, as that there  
is not one always How all the kinds of Crea-  
tures, not only in their own bulks, but with a  
competency of food and sustenance, might be pre-  
served in one Ark, and within the extent of three  
hundred Cubits, to a reason that rightly examines  
it, will appear very feasible There is another  
secret, not contained in the Scripture, which is  
more hard to comprehend, and put the honest  
Father to the refuge of a Miracle, and that is,  
not only how the distinct pieces of the World, and  
divided Islands, should be first planted by men,  
but inhabited by Tigers, Panthers, and Beasts  
How America abounded with Beasts of prey and  
noxious Animals, yet contained not in it that  
necessary Creature, a Horse, is very strange By  
what passage those, not only Birds but dan-  
gerous and unwelcome Beasts, came over, how  
there be Creatures there, which are not found  
in this Triple Continent, (all which must needs  
be strange unto us, that hold but one Ark, and  
that the Creatures began their progress from  
the Mountains of Ararat) they who, to solve  
this, would make the Deluge particular, proceed  
upon a principle that I can no way grant, not  
only upon the negative of Holy Scriptures, but

Gen vi 14,  
&c



**PART I** of mine own Reason, whereby I can make it probable, that the World was as well peopled in the time of Noah as in ours, and fifteen hundred years to people the World, as full a time for them, as four thousand years since have been to us

others may  
admit a free  
dispute,

Gen 1 27

St Matth  
xxvii 5  
απηγγεστο  
Acts 1 18

Gen 11 4

and others  
are incon-  
sequent

There are other assertions and common Tenents drawn from Scripture, and generally believed as Scripture, whereunto, notwithstanding, I would never betray the liberty of my Reason 'Tis a Postulate to me, that Methusalem was the longest liv'd of all the Children of Adam and no man will be able to prove it, when, from the process of the Text I can manifest it may be otherwise That Judas perished by hanging himself, there is no certainty in Scripture though in one place it seems to affirm it, and by a doubtful word hath given occasion to translate it, yet in another place, in a more punctual description, it makes it improbable, and seems to overthrow it That our I athcis, after the Flood, erected the Tower of Babel to preserve themselves against a second Deluge, is generally opinioned and believed, yet is there another intention of theirs expressed in Scripture besides, it is improbable from the circumstance of the place, that is, a plain in the Land of Shinar These are no points of Faith, and therefore may admit a free dispute

There are yet others, and those familiarly concluded from the Text, wherein (under favour,) I see no consequence The Church of Rome confidently proves the opinion of Tutelary Angels

from that Answer when Peter knockt at the **PART I**  
 Door, *'Tis not he, but his Angel*, that is, (might **Acts xii 15**  
 some say,) his *Messenger*, or some body from  
 him, for so the Original signifies, and is as likely **αγγελος**  
 to be the doubtful Families meaning This ex-  
 position I once suggested to a young Divine, that  
 answered upon this point, to which I remember  
 the Franciscan Opponent replied no more, but  
*That it was a new, and no authentick inter-*  
*pretation*

These are but the conclusions and fallible dis- **SECT. XVIII**  
 courses of man upon the Word of GOD, for such **The Bible**  
 I do believe the Holy Scriptures yet, were it of **the best of**  
 man, I could not chuse but say, it was the sin- **books**  
 gulariest and superlative piece that hath been  
 extant since the Creation Were I a Pagan, I  
 should not refrain the Lecture of it and cannot  
 but commend the judgment of Ptolomy, that  
 thought not his Library compleat without it The  
 Alcoran of the Turks (I speak without preju-  
 dice,) is an ill composed Piece, containing in it  
 vain and ridiculous Errors in Philosophy, im-  
 possibilities, fictions, and vanities beyond laugh-  
 ter, maintained by evident and open Sophisms,  
 the Policy of Ignorance, deposition of Univer-  
 sities and banishment of Learning, that hath  
 gotten Foot by Arms and violence this without  
 a blow hath disseminated it self through the  
 whole Earth It is not unremarkable what Philo-  
 sist observed, that the Law of Moses continued **De Vita**  
 two thousand years without the least alteration, **Mosis, ii 3**  
 whereas, we see the Laws of other Common-wealths  
 do alter with occasions, and even those that

**PART I** pretended their original from some Divinity, to have vanished without trace or memory I believe, besides Zoroaster, there were divers that writ before Moses, who, notwithstanding, have suffered the common fate of time Mens Works have an age like themselves, and though they out-live their Authors, yet have they a stint and period to their duration this only is a work too hard for the teeth of time, and cannot perish but in the general Flames, when all things shall confess their Ashes

SECT XXIV  
"Of making  
many books  
there is no  
end" (Eccl  
xii 12)

1 Kings iv  
32, 33

Antiq Jud  
1 2 § 3

I have heard some with deep sighs lament the lost lines of Cicero, others with as many groans deplore the combustion of the Library of Alexandria for my own part I think there be too many in the World, and could with patience behold the urn and ashes of the Vatican, could I, with a few others, recover the perished leaves of Solomon I would not omit a Copy of Enoch's Pillars, had they many nearer Authors than Josephus, or did not relish somewhat of the Fable Some men have written more than others have spoken, Pineda quotes more Authors in one work, than are necessary in a whole World Of those three great inventions in Germany, there are two which are not without their in-commodities, and 'tis disputable whether they exceed not their use and commodities 'Tis not a melancholy *Utinam* of my own, but the desires of better heads, that there were a general Synod, not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first, in a few and solid Authors, and

to condemn to the fire those swarms and millions of Rhapsodies, begotten only to distract and abuse the weaker judgements of Scholais, and to maintain the trade and mystery of Typogriaphers

PART I

I cannot but wonder with what exception the Samaritans could confine their belief to the Pentateuch, or five Books of Moses. I am ashamed at the Rabbinical Interpretation of the Jews upon the Old Testament as much as their defection from the New and truly it is beyond wonder, how that contemptible and degenerate issue of Jacob, once so devoted to Lethrick Superstition, and so easily seduced to the Idolatry of their Neighbours should now in such an obstinate and peremptory belief adhere unto their own Doctrine, expect impossibilities, and, in the face and eye of the Church persist without the least hope of Conversion. This is *vice* in *them*, that were *virtue* in *us*, for obstinacy in a bad Cause is but constancy in a good. And herein I must accuse those of my own Religion, for there is not any of such a fugitive Faith such an unstable belief, as a Christian, none that do so oft transform themselves, not unto several shapes of Christianity and of the same Species, but unto more unnatural and contrary Forms of Jew and Mahometan, that, from the name of *Saviour*, can condescend to the bare term of *Prophet*, and, from an old belief that He is come, fall to a new expectation of His coming. It is the promise of CHRIST to make us all one Flock, but how and when this Union shall be, is as <sup>St John x</sup> obscure to me as the last day. Of those four

SECT XXV  
Obstinacy of  
the Jews,and want of  
constancy  
among Chris-  
tians

16

**PART I** Members of Religion we hold a slender proportion. There are, I confess, some new additions, yet small to those which accrew to our Adversaries, and those only drawn from the revolt of Pagans, men but of negative Impieties, and such as deny CHRISI, but because they never heard of Him. But the Religion of the Jew is expressly against the Christian, and the Mahometan against both. For the Turk, in the bulk he now stands, he is beyond all hope of conversion, if he fall asunder, there may be conceived hopes, but not without strong improbabilities. The Jew is obstinate in all fortunes, the persecution of fifteen hundred years hath but confirmed them in their Error: they have already endured whatsoever may be inflicted, and have suffered in a bad cause, even to the condemnation of their enemies. Persecution is a bad and indirect way to plant Religion: it hath been the unhappy method of angry Devotions, not only to confirm honest Religion, but wicked Heresies, and extravagant Opinions. It was the first stone and Basis of our Faith, none can more justly boast of Persecutions, and glory in the number and valour of Martyrs. For, to speak properly, those are true and almost only examples of fortitude: those that are fetch'd from the field, or drawn from the actions of the Camp, are not oft-times so truly precedents of valour as audacity, and at the best attain but to some bastard piece of fortitude. If we shall strictly examine the circumstances and requisites which Aristotle requires to true and perfect valour, we shall find

The blood of  
Martyrs the  
seed of the  
Church

*Eth Nicom*  
in 6—9

the name only in his Master, Alexander, and as little in that Roman Worthy, Julius Cæsar, and if any in that easie and active way have done so nobly as to deserve that name, yet in the passive and more terrible piece these have surpassed, and in a more heroical way may claim the honour of that Title 'Tis not in the power of every honest Faith to proceed thus far, or pass to Heaven through the flames Every one hath it not in that full measure, nor in so audacious and resolute a temper, as to endure those terrible tests and trials, who, notwithstanding, in a peaceable way, do truly adore their Saviour, and have (no doubt,) a Faith acceptable in the eyes of GOD

Now, as all that dye in the War are not termed *Souldiers*, so neither can I properly term all those that suffer in matters of Religion, *Martyrs* The Council of Constance condemns John Huss for an Heretick, the Stories of his own Party stile him a Martyr he must needs offend the Divinity of both, that says he was neither the one nor the other There are many (questionless,) canonized on earth, that shall never be Saints in Heaven, and have their names in Histories and Martyrologies, who in the eyes of GOD are not so perfect Martyrs as was that wise Heathen, Socrates, that suffered on a fundamental point of Religion, the Unity of GOD I have often pitied the miserable Bishop that suffered in the cause of Antipodes, yet cannot chuse but accuse *him* of as much madness, for exposing his living on such a trifle, as those of

PART I

SECT XXVI  
Not all are  
Martyrs who  
suffer in  
matters of  
Religion

**PART I** ignorance and folly, that condemned him I think my conscience will not give me the lye, if I say there are not many extant that in a noble way fear the face of death less than myself, yet, from the moral duty I owe to the Commandment of GOD, and the natural respects that I tender unto the conservation of my essence and being, I would not perish upon a Ceremony, Politick points, or indifferency nor is my belief of that untractible temper, as not to bow at their obstacles, or connive at matters wherein there are not manifest impieties The heaven, therefore, and fount of all not only civil but Religious actions, is Wisdom, without which, to commit our selves to the flames is Homicide, and (I fear,) but to pass through one fire into another

**SECT. XXVIII**  
**Of Miracles**

**Acts iii. 16**

That Miracles are ceased, I can neither prove, nor absolutely deny much less define the time and period of their cessation That they survived CHRISI, is manifest upon the Record of Scripture, that they out lived the Apostles also, and were revived at the Conversion of Nations many years after, we cannot deny, if we shall not question those Writers whose testimonies we do not controvert in points that make for our own opinions. Therefore that may have some truth in it that is reported by the Jesuites of their Miracles in the Indies, I could wish it were true, or had any other testimony than their own Pens They may easily believe those Miracles abroad, who daily conceive a greater at home, the transmutation of those visible elements into the Body and

Blood of our Saviour For the conversion of PART I  
 Water into Wine, which He wrought in Cana, or, St John 11  
 what the Devil would have had Him done in the  
 Wilderness, of Stones into Bread, compared to St Matth  
 this, will scarce deserve the name of a Miracle 14 3  
 though indeed, to speak properly, there is not  
 one Miracle greater than another, they being All Miracles  
 the extraordinary effects of the Hand of GOD, to equally, easy  
 which all things are of an equal facility, and to to GOD  
 create the World, as easie as one single Creature  
 For this is also a Miracle, not onely to produce  
 effects against or above Nature, but before Na-  
 ture, and to create Nature, as great a Miracle  
 as to contradict or transcend her We do too  
 narrowly define the Power of GOD, restraining it  
 to our capacities I hold that GOD can do all  
 things, how He should work contradictions, I do  
 not understand, yet dare not therefore deny I  
 cannot see why the Angel of GOD should ques-  
 tion Esdras to recal the time past if it were be- 2 Esdr 14 5  
 yond His own power, or that GOD should pose  
 mortality in that which He was not able to per-  
 form Himself I will not say GOD cannot, but  
 He will not, perform many things, which we  
 plainly affirm He cannot This, I am sure, is the  
 mannerliest proposition, wherein, notwithstand-  
 ing, I hold no Paradox, for, strictly, His power  
 is the same with His will, and they both, with all  
 the rest, do make but one GOD

Therefore that Miracles have been, I do be- SECT XXVIII  
 lieve, that they may yet be wrought by the All relations  
 living, I do not deny, but have no confidence of Miracles  
 in those which are fathered on the dead And not to be re-  
 ceived alike



PART I this hath ever made me suspect the efficacy of reliques, to examine the bones, question the habits and appurtenances of Saints, and even of CHRIST Himself I cannot conceive why the Cross that Helena found, and whereon CHRIST Himself dyed, should have power to restore others unto life I excuse not Constantine from a fall off his Horse, or a mischief from his enemies, upon the wearing those nails on his bridle, which our Saviour bore upon the Cross in His Hands I compute among your *Prae fraudes*, nor many degrees before consecrated Swords and Roses, that which Baldwyn, King of Jerusalem, returned the Genovese for their cost and pains in his War, to wit, the ashes of John the Baptist Those that hold the sanctity of their Souls doth leave behind a tincture and sacred faculty on their bodies, speak naturally of Miracles, and do not save the doubt Now one reason I tender so little Devotion unto Reliques, is, I think, the slender and doubtful respect I have always held unto Antiquities For that indeed which I admire, is far before Antiquity, that is, Eternity, and that is, GOD Himself, Who, though He be styled *the Ancient of Days*, cannot receive the adjunct of Antiquity, Who was before the World, and shall be after it, yet is not older than it, for in His years there is no Climacter, His duration is Eternity, and far more venerable than Antiquity

Dan vii 9

SFCT XXIX  
Oracles

But above all things I wonder how the curiosity of wiser heads could pass that great and indisputable Miracle, the cessation of Oracles,

and in what swoun their Reasons lye, to content themselves and sit down with such a far-fetch'd and ridiculous reason as Plutarch alleadgeth for it The Jews, that can believe the supernatural Solstice of the Sun in the days of Joshua, have yet the impudence to deny the Eclipse, which every Pagan confessed at His death but for this, it is evident beyond all contradiction, the Devil himself confessed it Certainly it is not a warrantable curiosity, to examine the verity of Scripture by the concordance of humane history, or seek to confirm the Chronicle of Hester or Daniel, by the authority of Megasthenes or Herodotus I confess I have had an unhappy curiosity this way, till I lurch'd my self out of it with a piece of Justine, where he delivers that the Children of Israel for being scabbed were banished out of Egypt And truly since I have understood the occurrences of the World, and know in what countisfeit shapes and deceitful vizards times present represent on the stage things past, I do believe them little more than things to come Some have been of my opinion, and endeavour'd to write the History of their own lives, wherein Moses hath outgone them all, and left not onely the story of his life, but (as some will have it,) of his death also

PART I

De Orac  
Defectu

Josh x 13

vvvv 2

Deut  
xxxi

It is a riddle to me, how this story of Oracles hath not worn'd out of the World that doubtful conceit of Spirits and Witches, how so many learned heads should so far forget their Metaphysicks, and destroy the ladder and scale of creatures, as to question the existence of Spirits

SECT. XXX  
Witchcraft

PART I For my part, I have ever believed, and do now know, that there are Witches they that doubt of these, do not onely deny *them*, but Spirits, and are obliquely and upon consequence a sort not of Infidels, but Athcists Those that to confute their incredulity desue to see apparitions, shall questionless never behold any, nor have the power to be so much as Witches, the Devil hath them already in a heresie as capital as Witchcraft, and to appear to them, were but to convert them Of all the delusions wherewith he deceives mortality, there is not any that puzzleth me more than the Legendemain of Changelings I do not credit those transformations of reasonable creatures into beasts, or that the Devil hath a power to transmute a man into a Horse, who tempted CHRIS<sup>t</sup> (is a trial of His Divinity,) to convert but stones into bread I could believe that Spirits use with man the act of carnality, and that in both sexes I conceive they may assume, steal, or contrive a body, wherein there may be action enough to content decrepit lust, or passion to satishe more active veneries, yet, in both, without a possibility of generation and therefore that opinion that Antichrist should be born of the Tribe of Dan by conjunction with the Devil, is ridiculous, and a conceit fitter for a Rabbin than a Christian I hold that the Devil doth really possess some men, the spirit of Melancholly others, the spirit of Delusion others, that, as the Devil is concealed and denyed by some, so GOD and good Angels are pretended by others, whereof the late

St Matth  
11 3

defection of the Maid of Germany hath left a PART I  
pregnant example

Again, I believe that all that use sorceries, incantations, and spells, are not Witches, or, as we term them, *Magicians*. I conceive there is a traditional Magick, not learned immediately from the Devil, but at second hand from his Scholars, who having once the secret betrayed, are able, and do empirically practise without his advice, they both proceeding upon the principles of Nature, where actives aptly conjoined to disposed passives, will under any Master produce their effects. Thus I think at first a great part of Philosophy was Witchcraft, which, being afterward derived to one another, proved but Philosophy, and was indeed no more but the honest effects of Nature what invented by us, is Philosophy learned from him is Magick. We do surely owe the discovery of many secrets to the discovery of good and bad Angels. I could never pass that sentence of Pindarus without an asterisk or annotation, *Iscondens constellation multa revelat quærentibus magna natura naturæ* (i.e. *opera DEI*) I do think that many mysteries ascribed to our own inventions have been the courteous revelations of Spirits, (for those noble essences in Heaven bear a friendly regard unto their fellow Natures on Earth) and therefore believe that those many prodigies and ominous prognosticks, which fore run the ruines of States, Princes, and private persons, are the charitable premonitions of good Angels, which more careless enquiries term but the effects of chance and nature.

SECT XXXI  
Philosophy  
distinguished  
from Magic

He suggests  
things of An-  
gels

PART I  
SECT. XXXII  
The Spirit  
of God  
diffused  
throughout  
the World

Gen. 1. 2

Now, besides these particular and divided Spirits, there may be (for ought I know,) an universal and common Spirit to the whole World. It was the opinion of Plato, and it is yet of the Hermetical Philosophers. If there be a common nature that unites and ties the scattered and divided individuals into one species, why may there not be one that unites them all? However, I am sure there is a common Spirit that plays within us, yet makes no part of us, and that is, the Spirit of GOD, the fire and scintillation of that noble and mighty Essence, which is the life and radical heart of Spirits, and those essences that know not the virtue of the Sun, a fire quite contrary to the fire of Hell. This is that gentle heat that brooded on the waters, and in six days hatched the World, this is that irradiation that dispels the mists of Hell, the clouds of horror, fear, sorrow, despair, and preserves the region of the mind in serenity. Whosoever feels not the warm gale and gentle ventilation of this Spirit, though I feel his pulse, I dare not say he lives for truly, without this, to me there is no heat under the Tropick, nor any light, though I dwelt in the body of the Sun.

As, when the labouring Sun hath wrought his track  
Up to the top of lofty Cancers back  
The ycle Ocean cracks, the frozen pole  
Thaws with the heat of the Celestial coil  
So, when Thy absent beams begin t' impart  
Again a Solstice on my frozen heart,  
My winter's o'er, my drooping spirits sing,  
And every part revives into a Spring

## PART I

But if Thy quickning beams awhile decline  
 And with their light bless not this Orb of mine,  
 A chilly frost surpriseth every member  
 And in the midst of June I feel December  
 O how this earthly temper doth deceive  
 The noble Soul in this her humble place  
 Whose wingy nature ever doth aspire  
 To reach that place whence first it took its fire  
 These flames I feel which in my heart do dwell  
 Are not Thy beams but take their fire from Hell  
 O quench them all, and let Thy Light divine  
 Be as the Sun to this poor Orb of mine  
 And to Thy sacred Spirit convert those fires  
 Whose earthly fumes choke my devout aspires

Therefore for Spirits, I am so far from denying their existence, that I could easily believe, that not onely whole Countries, but particular persons, have their Tutelary and Guardian Angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato: there is no heresie in it, and if not manifestly defin'd in Scripture, yet is it an opinion of a good and wholesome use in the course and actions of a mans life, and would serve as an Hypothesis to solve many doubts, whereof common Philosophy affordeth no solution. Now, if you demand my opinion and Metaphysics of their natures, I confess them very shallow, most of them in a negative way, like that of GOD, or in a comparative, between ourselves and fellow-creatures, for there is in this Universe a Stair, or manifest Scale of creatures, rising not disorderly, or in confusion, but with a comely method and proportion. Between creatures of meer existence, and things of life, there is a large disproportion of nature, between plants, and animals or

SECT XXXIII  
 Of guardian  
 and attendant  
 Spirits

See below  
 p 56

**PART I** creatures of sense, a wider difference, between them and Man, a far greater and if the proportion hold one, between Man and Angels there should be yet a greater We do not comprehend their natures, who retain the first definition of Porphyry, and distinguish them from our selves by immortality, for before his Fall, 'tis thought, Man also was Immortal, yet must we needs affirm that he had a different essence from the Angels Having therefore no certain knowledge of their Natures, 'tis no bad method of the Schools, whatsoever perfection we find obscurely in our selves, in a more compleat and absolute way to ascribe unto them I believe they have an extemporary knowledge, and upon the first motion of their reason do what we cannot without study or deliberation, that they know things by their forms, and define by specifical difference what we describe by accidents and properties, and therefore probabilities to us may be demonstrations unto them that they have knowledge not onely of the specifical, but numerical forms of individuals, and understand by what reserved difference each single Hypostasis (besides the relation to its species,) becomes its numerical self that, as the Soul hath a power to move the body it informs, so there's a faculty to move any, though inform none ours upon restraint of time, place, and distance, but that invisible hand that conveyed Habakkuk to the Lyons Den, or Philip to Azotus, infringeth this rule, and hath a secret conveyance, wherewith mortality is not acquainted If they have that intuitive knowledge,

Bel and the  
Dragon 36  
Acts viii 40

whereby as in reflexion they behold the thoughts of one another, I cannot peremptorily deny but they know a great part of ours They that, to refute the Invocation of Saints, have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can thoroughly answer that piece of Scripture, *At the conversion of a sinner the Angels in Heaven rejoice* I cannot, with those in that great Father, securely interpret the work of the first day, *Fiat lux*; to the creation of Angels, though I confess, there is not any creature that hath so neer a glympse of their nature as light in the Sun and Elements We stile it a bare accident, but, where it subsists alone, 'tis a spiritual Substance. and may be an Angel in brief, conceive light invisible, and that is a Spirit

PART I

St Luke xv  
10

These are certainly the Magistrial and master-pieces of the Creator, the Flower, or (as we may say,) the best part of nothing, actually existing, what we are but in hopes and probability We are onely that amphibious piece between a corporal and spiritual Essence, that middle form that links those two together, and makes good the Method of GOD and Nature, that jumps not from extreems, but unites the incompatible distances by some middle and participating natures That we are the breath and similitude of GOD, it is indisputable, and upon record of Holy Scripture, but to call ourselves a Microcosm, or little World, I thought it only a pleasant trope of Rhetorick, till my neer judgement and second thoughts told me there was a real truth therein.

SCCP XXXIV  
Man a Microcosm, partaking of the nature of all created essences

Gen 1 27  
11 7



PART I  
See above,  
P 53

For first we are a rude mass, and in the rank of creatures which onely are, and have a dull kind of being, not yet privileged with life, or preferred to sense or reason, next we live the life of Plants, the life of Animals, the life of Men, and at last the life of Spirits, running on in one mysterious nature those five kinds of existences, which comprehend the creatures, not onely of the World, but of the Universe Thus is Man that great and true *Amphibium*, whose nature is disposed to live, not onely like other creatures in divers elements, but in divided and distinguished worlds for though there be but one to sense, there are two to reason, the one visible, the other invisible, whereof Moses seems to have left description, and of the other so obscurely, that some parts thereof are yet in controversy And truly, for the first chapters of Genesis, I must confess a great deal of obscurity, though Divines have to the power of humane reason endeavoured to make all go in a literal meaning, yet those allegorical interpretations are also probable, and perhaps the mystical method of Moses bred up in the Hieroglyphical Schools of the Egyptians

SECT XXXV  
Of Creation

Now for that immaterial world, methinks we need not wander so far as beyond the first moveable, for even in this material Fabrick the Spirits walk as freely exempt from the affection of time, place, and motion, as beyond the extreamest circumference Do but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of

Angels, which if I call the ubiquitary and omnipresent Essence of GOD, I hope I shall not offend Divinity for before the Creation of the World GOD was really all things For the Angels He created no new World, or determinate mansion, and therefore they are everywhere where is His Essence, and do live at a distance even in Himself That GOD made all things for Man, is in some sense true, yet not so far as to subordinate the Creation of those purer Creatures unto ours, though as *ministering Spirits* they do, and are Heb 1 14 willing to fulfil the will of GOD in these lower and sublunary affairs of Man GOD made all things for Himself, and it is impossible He should make them for any other end than His own Glory, it is all He can receive, and all that is without Himself For, honour being an external adjunct, and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom He might receive this homage, and that is, in the other world, Angels, in this, Man, which when we neglect, we forget the very end of our Creation, and may justly provoke GOD, not onely to repent that He hath Gen 11 6 made the World, but that He hath sworn He 15 9-17 would not destroy it That there is but one World, is a conclusion of Faith Aristotle with all his Philosophy hath not been able to prove it, and as weakly that the World was eternal That See above, P 21 dispute much troubled the Pen of the ancient Philosophers, but Moses decided that question, and all is salved with the new term of a *Creation*, that is, a production of something out of

PART I

**PART I** nothing And what is that ? whatsoever is opposite to something , or more exactly, that which is truly contrari unto GOD for He onely is, all others have an existence with dependency, and are something but by a distinction And herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation , GOD, being all things, is contrary unto nothing, out of which were made all things, and so nothing became something, and Omneity informed Nullity into an Essence

SECT XXXVI  
Man the  
masterpiece  
of Creation  
Gen i 26—  
25  
Gen ii 7

The whole Creation is a Mystery, and particularly that of Man At the blast of His mouth were the rest of the Creatures made and at His bare word they started out of nothing but in the frame of Man (as the Text describes it,) He played the sensible operator, and seemed not so much to create, as make him When He had separated the materials of other creatures, there consequently resulted a form and soul , but, having raised the walls of Man, He was driven to a second and harder creation of a substance like Himself, an incorruptible and immortal Soul For these two affections we have the Philosophy and opinion of the Heathens, the flat affirmative of Plato, and not a negative from Aristotle There is another scruple cast in by Divinity concerning its production, much disputed in the Germane auditories, and with that indifferency and equality of arguments, as leave the controversy undetermined I am not of Paracelsus mind, that boldly delivers a receipt to make a man without conjunction , yet cannot but

*Opera*, tom  
vi p 201, ed  
Francof

wonder at the multitude of heads that do deny PART I  
 traduction, having no other argument to confirm  
 their belief then that Rhetorical sentence and  
*Antimetathesis* of Augustine, *Creando infun-*  
*ditur, infundendo creatur* Either opinion will  
 consist well enough with Religion yet I should  
 rather incline to this, did not one objection  
 haunt me, (not wrung from speculations and  
 subtilties, but from common sense and observa-  
 tion, not pickt from the leaves of any Author,  
 but bred amongst the weeds and tares of mine  
 own brain,) and this is a conclusion from the  
 equivocal and monstrous productions in the  
 conjunction of Man with Beast for if the Soul  
 of man be not transmitted and transfused in  
 the seed of the Parents, why are not those pro-  
 ductions merely beasts, but have also an im-  
 pression and tincture of reason in as high a  
 measure as it can evidence it self in those im-  
 proper Organs? Nor, truly, can I peremptorily  
 deny that the Soul, in this her sublunary estate, is  
 wholly and in all acceptations inorganic, but that  
 for the performance of her ordinary actions there  
 is required not onely a symmetry and proper  
 disposition of Organs, but a Crasis and temper  
 correspondent to its operations yet is not this  
 mass of flesh and visible structure the instru-  
 ment and proper corps of the Soul, but rather of  
 Sense, and that the hand of Reason In our  
 study of Anatomy there is a mass of mysterious  
 Philosophy, and such as reduced the very  
 Heathens to Divinity yet, amongst all those  
 rare discoveries and curious pieces I find in the

PART I Fabrick of Man, I do not so much content my self, as in that I find not, there is no Organ or Instrument for the rational Soul, for in the brain, which we term the seat of Reason, there is not any thing of moment more than I can discover in the crany of a beast and this is a sensible and no inconsiderable argument of the inorganity of the Soul, at least in that sense we usually so receive it Thus we are men, and we know not how there is something in us that can be without us, and will be after us, though it is strange that it hath no history what it was before us, nor cannot tell how it entred in us

SECT  
XXXVII  
Of the  
perishable  
body

I sa xl 6

Now, for these walls of flesh, wherein the Soul doth seem to be immured before the Resurrection, it is nothing but an elemental composition, and a Fabrick that must fall to ashes *All flesh is grass*, is not onely metaphorically, but litterally, true, for all those creatures we behold are but the herbs of the field, digested into flesh in them, or more remotely carnified in our selves Nay further, we are what we all abhor, *Anthropophagi* and Cannibals, devourers not onely of men, but of our selves, and that not in an allegory, but a positive truth for all this mass of flesh which we behold, came in at our mouths, this frame we look upon, hath been upon our trenchers, in brief, we have devour'd our selves I cannot believe the wisdom of Pythagoras did ever positively, and in a literal sense, affirm his Metempsychosis, or impossible transmigration of the Souls of men into beasts Of all Metamorphoses or transmigrations, I believe only one

that is of Lots wife , for that of Nebuchodonosor proceeded not so far in all others I conceive there is no further verity than is contained in their implicate sense and morality I believe that the whole frame of a beast doth perish, and is left in the same state after death as before it was materialled unto life that the Souls of men know neither contrary nor corruption , that they subsist beyond the body, and outlive death by the privilege of their proper natures, and without a Miracle, that the Souls of the faithful, as they leave Earth, take possession of Heaven that those apparitions and ghosts of departed persons are not the wandering souls of men, but the unquiet walks of Devils, prompting and suggesting us unto mischief, blood, and villany , instilling and stealing into our hearts that the blessed Spirits are not at rest in their graves, but wander solicitous of the affairs of the World But that those phantasms appear often, and do frequent Cœmeteries, Charnel-houses, and Churches, it is because those are the dormitories of the dead, where the Devil, like an insolent Champion, beholds with pride the spoils and Trophies of his Victory over Adam

This is that dismal conquest we all deplore, that makes us so often cry, *O Adam, quid fecisti?* I thank GOD I have not those strait ligaments, or narrow obligations to the World, as to dote on life, or be convulst and tremble at the name of death Not that I am insensible of the dread and horror thereof , or by raking into the bowels of the deceased, continual sight of

PART I  
Gen xix 26  
Dan iv 33

SRECT  
xxxviii  
2 Esdr vii  
48  
Death  
hath no  
terrors for  
a Christian

**PART I** Anatomies, Skeletons, or Cadaverous reliques, like Vespilloes or Grave-makers, I am become stupid, or have forgot the apprehension of Mortality, but that, marshalling all the horrors, and contemplating the extremities thereof, I find not any thing therein able to daunt the courage of a man, much less a well resolved Christian, and therefore am not surpris'd at the error of our first Parents, or unwilling to be in a part of this common fate, and like the best of them to die that is, to cease to breathe, to take a fewel of the elements, to be a kind of nothing for a moment, to be within one instant of a Spirit. When I take a full view and circle of my self without this reasonable moderator, and equal piece of Justice, Death, I do conceive my self the miserablest person extant. Were there not another life that I hope for all the vanities of this World should not interrupt a moments breath from me could the Devil work my belief to imagine I could never dye I would not outlive that very thought. I have so abject a conceit of this common way of existence, this retuning to the Sun and Elements, I cannot think this is to be a Man, or to live according to the dignity of humanity. In expectation of a better, I can with patience embrace this life, yet in my best meditations do often defie death, I honour any man that contemns it, nor can I highly love any that is afraid of it this makes me naturally love a Souldier, and honour those tattered and contemptible Regiments that will die at the command of a Sergeant. For a Pagan there may be

some motives to be in love with life , but for a Christian to be amazed at death, I see not how he can escape this Dilemma, that he is too sensible of this life, or hopeless of the life to come

Some Divines count Adam thirty years old at his Creation, because they suppose him created in the perfect age and stature of man And surely we are all out of the computation of our age, and every man is some months elder than he bethinks him , for we live, move, have a being, and are subject to the actions of the elements, and the malice of diseases, in that other World, the truest Microcosm, the Womb of our Mother For besides that general and common existence we are conceived to hold in our Chaos, and whilst we sleep within the bosome of our causes, we enjoy a being and life in three distinct worlds, wherein we receive most manifest graduations In that obscure World and Womb of our Mother, our time is short, computed by the Moon, yet longer then the days of many creatures that behold the Sun , our selves being not yet without life, sense, and reason , though for the manifestation of its actions, it awaits the opportunity of objects, and seems to live there but in its root and soul of vegetation Enting afterwards upon the scene of the World, we arise up and become another creature, performing the reasonable actions of man, and obscurely manifesting that part of Divinity in us , but not in complement and perfection, till we have once more cast our secondine, that is, this slough of

PART I.

SECT XXIX

Man has three separate states of existence

1 in the womb

2 in this world ,

3 in the next



PART I flesh, and are delivered into the last World, that  
 2 Cor xii 4 is, that ineffable place of Paul, that proper *ubi* of  
 Spirits The smattering I have of the Philosophers  
 Stone (which is something more then the perfect exaltation of gold,) hath taught me a great  
 deal of Divinity, and instructed my belief, how that immortal spirit and incorruptible substance  
 of my Soul may lye obscure, and sleep a while within this house of flesh Those strange and  
 mystical transmutations that I have observed in Silk-worms, turned my Philosophy into Di-  
 vinity There is in these works of nature, which seem to puzzle reason, something Divine, and  
 hath more in it then the eye of a common spectator doth discover

SECT XL  
 Death to be  
 ashamed of  
 rather than  
 feared

I am naturally bashful nor hath conversation, age, or travel, been able to effront or en-  
 harden me, yet I have one part of modesty which I have seldom discovered in another,  
 that is, (to speak truly) I am not so much afraid of death, as ashamed thereof 'Tis the very  
 disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest  
 friends, Wife, and Children, stand afraid and start at us the Birds and Beasts of the field,  
 that before in a natural fear obeyed us, forgetting all allegiance, begin to prey upon us  
 This very conceit hath in a tempest disposed and left me willing to be swallowed up in the  
 abyss of waters, wherein I had perished unseen, unpitied, without wondering eyes, tears of pity,  
 Lectures of mortality, and none had said,

Virgil,  
*Æn* II. 274.

*Quantum mutatus ab illo*

Not that I am ashamed of the Anatomy of my PART I  
 parts, or can accuse Nature for playing the  
 bungler in any part of me, or my own vitious  
 life for contracting any shameful disease upon  
 me, whereby I might not call my self as whole-  
 some a morsel for the worms as any

Some, upon the courage of a fruitful issue, SECT XII  
 wherein, as in the truest Chronicle, they seem to Posthumous  
 outlive themselves, can with greater patience fame not to  
 away with death be desired This conceit and counterfeit  
 subsisting in our progenies seems to me a meer  
 fallacy, unworthy the desires of a man that can  
 but conceive a thought of the next World, who,  
 in a nobler ambition, should desire to live in  
 his substance in Heaven, rather than his name  
 and shadow in the earth And therefore at my  
 death I mean to take a total adieu of the World,  
 not caring for a Monument, History, or Epitaph,  
 not so much as the bare memory of my name  
 to be found any where but in the universal  
 Register of GOD I am not yet so Cynical  
 as to approve the Testament of Diogenes, nor  
 do I altogether allow that *Rodomontado* of  
 Lucan,

— *Cælo tegitur, quis non habet urnam*

He that unburied lies wants not his Herse,  
 For unto him a Tomb's the Universe

*Phars vii*  
819

but commend in my calmer judgement those in-  
 genuous intentions that desire to sleep by the  
 urns of their Fathers, and strive to go the neatest  
 way unto corruption. I do not envy the temper  
 of Crows and Daws, nor the numerous and weary

**PART 1** days of our Fathers before the Flood If there be any truth in Astioly, I may outlive a Jubilee as yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty yeais, and yet, excepting one, have seen the Ashes and left under ground all the Kings of Lurope, have been contemporary to three Emperours, four Grand Signiours, and as many Popes Methinks I have outlived my self, and begin to be weary of the Sun, I have shaken hands with delight, in my warm blood and Canicular day, I perceive I do anticipate the vices of age, the World to me is but a dream or mock show, and we all therein but Pantalones and Anticks, to my severer contemplations

See below,  
p 208

SECT XLII  
Length of  
days not to  
be prayed  
for,

as age doth  
but increase  
our vices  
See below,  
p 191

It is not, I confess an unlawful Prayer to desire to surpass the days of our Saviour, or wish to outlive that age wherein He thought fittest to dye, yet if (as Divinity affirms) there shall be no gray hairs in Heaven, but all shall rise in the perfect state of men, we do but outlive those perfections in this World, to be recalled unto them by a greater Miracle in the next, and run on here but to be retrograde hereafter Were there any hopes to outlive vice, or a point to be super-annuated from sin, it were worthy our knees to implore the days of Methuselah But age doth not rectify, but incurvate our natures, turning bad dispositions into worse habits, and (like diseases,) brings on incurable vices, for every day as we grow weaker in age, we grow stronger in sin, and the number of our days down but make our sins innumerable The same

## PART I.

vice committed at sixteen, is not the same, though it agree in all other circumstances, at forty, but swells and doubles from the circumstance of our ages, wherein, besides the constant and inexcusable habit of transgressing, the maturity of our judgement cuts off pretence unto excuse or pardon. Every sin, the oftner it is committed, the more it acquireth in the quality of evil, as it succeeds in time, so it proceeds in degrees of badness, for as they proceed they ever multiply, and, like figures in Arithmetick, the last stands for more than all that went before it. And though I think no man can live well once, but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thread of my days: not upon Cicero's ground, because I have lived them well but for fear I should live them worse I find my growing Judgment daily instruct me how to be better, but my untamed affections and confirmed vitiosity makes me daily do worse I find in my confirmed age the same sins I discovered in my youth, I committed many then, because I was a Child, and because I commit them still, I am yet an infant. Therefore I perceive a man may be twice a Child, before the days of dotage, and stand in need of Æsop's Bath before threescore.

And truly there goes a great deal of providence to produce a mans life unto threescore there is more required than an able temper for those years, though the radical humour contain in it sufficient oyl for seventy, yet I perceive in

SECT. XLIII  
A special  
Providence  
preserves  
our lives

PART I. some it gives no light past thirty men assign not all the causes of long life, that write whole Books thereof They that found themselves on the radical balsome, or vital sulphur of the parts, determine not why Abel lived not so long as Adam There is therefore a secret glome or bottome of our days • 'twas His wisdom to determine them, but His perpetual and waking providence that fulfils and accomplisheth them, wherein the spirits, ourselves, and all the creatures of GOD in a secret and disputed way do execute His will Let *them* not therefore complain of immaturity that die about thirty, they fall but like the whole World, whose solid and well-composed substance must not expect the duration and period of its constitution . when all things are completed in it, its age is accomplished , and the last and general fever may as naturally destroy it before six thousand, as me before forty There is therefore some other hand that twines the thread of life than that of Nature we are not onely ignorant in Antipathies and occult qualities , our ends are as obscure as our beginnings , the line of our days is drawn by night, and the various effects therein by a pensil that is invisible ; wherein though we confess our ignorance, I am sure we do not err if we say it is the hand of GOD

SECT XLIV I am much taken with two verses of Lucan, since I have been able not onely, as we do at School, to construe, but understand

Phars iv.  
519.

*Victurosque Dei celant, ut vivere durent,  
Felix esse mori*

We're all deluded, vainly searching ways  
 To make us happy by the length of days  
 For cunningly to make 's protract this breath,  
 The Gods conceal the happiness of Death

## PART I

There be many excellent strains in that Poet, <sup>Though death is to be desired, yet suicide is unlawful</sup> wherewith his Stoical Genius hath liberally supplied him, and truly there are singular pieces in the Philosophy of Zeno, and doctrine of the Stoicks, which I perceive, delivered in a Pulpit, pass for current Divinity yet herein are they in extreams, that can allow a man to be his own Assassin, and so highly extol the end and suicide of Cato This is indeed not to fear death, but yet to be afraid of life It is a brave act of valour to condemn death, but where life is more terrible than death, it is then the truest valour to dare to live And herein Religion hath taught us a noble example, for all the valiant acts of Curtius, Scævola, or Codrus, do not parallel or match that one of Job, and sure there is no torture to the rack of a disease, nor any Poyards in death it self like those in the way or prologue to it

See below  
 P 144

*Enim nolo, sed me esse mortuum nihil curio*

I would not die, but care not to be dead

Cicero, *Tusc*  
*Quæst* 1 8

Were I of Cæsar's Religion, I should be of his desires, and wish rather to go off at one blow, then to be sawed in pieces by the grating torture of a disease Men that look no farther than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick, but I, that have examined the parts of man, and know upon what tender filaments

**PART I** that Fabrick hangs, do wonder that we are not always so , and, considering the thousand doors that lead to death, do thank my GOD that we can die but once 'Tis not onely the mischief of diseases, and the villany of poysons, that make an end of us , we vainly accuse the fury of Guns, and the new inventions of death , it is in the power of every hand to destroy us and we are beholding unto every one we meet, he doth not kill us There is therefore but one comfort left, that, though it be in the power of the weakest arm to take away life, it is not in the strongest to deprive us of death GOD would not exempt Himself from that, the misery of immortality in the flesh, He undertook not that was immortal Certainly there is no happiness within this circle of flesh, nor is it in the Opticks of these eyes to behold felicity The first day of our Jubilee is Death the Devil hath therefore failed of his desires we are happier with death than we should have been without it there is no misery but in himself, where there is no end of misery , and so indeed, in his own sense, the Stoick is in the right He forgets that he can dye who complains of misery , we are in the power of no calamity while death is in our own

SECT XLV  
Death the  
gate through  
which we  
pass to im-  
mortality

Now, besides this literal and positive kind of death, there are others whereof Divines make mention, and those, I think, not meerly Metaphorical, as mortification, dying unto sin and the World Therefore, I say, every man hath a double Horoscope, one of his humanity, his birth , another of his Christianity, his baptism ;

## PART I

and from this do I compute or calculate my Nativity, not reckoning those *Horæ combustæ* and odd days, or esteeming my self any thing, before I was my Saviours, and inrolled in the Register of CHRIST Whosoever enjoys not this life, I count him but an apparition, though he wear about him the sensible affections of flesh In these moral acceptions, the way to be immortal is to dye daily nor can I think I have the true Theory of death, when I contemplate a skull, or behold a Skeleton, with those vulgar imaginations it casts upon us, I have therefore enlarged that common *Memento mori*, into a more Christian memorandum, *Memento quatuor Notissima*, those four inevitable points of us all, Death, Judgement, Heaven, and Hell Neither did the contemplations of the Heathens rest in their graves without a further thought of Rhadamanth or some judicial proceeding after death, though in another way, and upon suggestion of their natural reasons I cannot but marvel from what Sybil or Oracle they stole the Prophesie of the Worlds destruction by fire, or whence Lucan *Phars. vii* learned to say, 814.

*Communis mundo superest regus, ossibus astra  
Misturus*

There yet remains to th' World one common Fire,  
Wherein our bones with stars shall make one Pyre

I believe the World grows near its end, yet is neither old nor decayed, nor shall ever perish upon the ruines of its own Principles As the work of Creation was above Nature, so is its adversary, annihilation, without which the World



**PART I** hath not its end, but its mutation Now what force should be able to consume it thus far, without the breath of GOD, which is the truest consuming flame, my Philosophy cannot inform me Some believe there went not a minute to the Worlds creation, nor shall there go to its destruction, those six days, so punctually described, make not to them one moment, but rather seem to manifest the method and Idea of the great work of the intellect of GOD, than the manner how He proceeded in its operation I cannot dream that there should be at the last day any such Judicial proceeding, or calling to the Bar, as indeed the Scripture seems to imply, and the literal Commentators do conceive for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way, and, being written unto man, are delivered, not as they truly are, but as they may be understood, wherein, notwithstanding, the different interpretations according to different capacities may stand firm with our devotion, nor be any way prejudicial to each single edification

SECT XLVI  
The end of  
the world

See below,  
p 230

St Matth  
xxiv 36

Now to determine the day and year of this inevitable time, is not onely convincible and statute-madness, but also manifest impiety How shall we interpret Elias six thousand years, or imagine the secret communicated to a Rabbi, which GOD hath denied unto His Angels? It had been an excellent Querie to have posed the Devil of Delphos, and must needs have forced him to some strange amphibology It hath not onely mocked the predictions of sundry

Astrologers in Ages past, but the propheties of many melancholy heads in these present, who, neither understanding reasonably things past or present, pretend a knowledge of things to come heads ordained onely to manifest the incredible effects of melancholy, and to fulfil old propheties rather than be the authors of new *In those days there shall come Wars and rumours of Wars*, to me seems no prophecy, but a constant truth, in all times verified since it was pronounced *There shall be signs in the Moon and Stars*, how comes He then like a Thief in the night, when He gives an item of His coming? That common sign drawn from the revelation of Antichrist, is as obscure as any in our common compute He hath been come these many years but for my own part, (to speak freely,) I am half of opinion that Antichrist is the Philosophers stone in Divinity, for the discovery and invention whereof though there be prescribed rules and probable inductions, yet hath hardly any man attained the perfect discovery thereof That general opinion that the World grows near its end, hath possessed all ages past as nearly as ours I am afraid that the Souls that now depart, cannot escape that lingering expostulation of the Saints under the Altar, *Quousque, DOMINE? How long, O LORD?* and groan in the expectation of that great Jubilee

This is the day that must make good that great attribute of GOD, His Justice, that must reconcile those unanswerable doubts that torment the wisest understandings, and reduce

PART I.

St. Matth  
xxiv 6St. Luke,  
xvi 25  
1 Thess v 2See below,  
p 22<sup>d</sup>Rev vi 9,  
10SECT. XLVII  
The Day of  
Judgement

**PART I.** those seeming inequalities and respective distributions in this world, to an equality and recompensive Justice in the next This is that one day, that shall include and comprehend all that went before it, wherein, as in the last scene, all the Actors must enter, to compleat and make up the Catastrophe of this great piece This is the day whose memory hath onely power to make us honest in the dark, and to be vertuous without a witness

Claudian  
*De Mallu*  
*Theod*  
*Consul* v 1

*Ipsa sui pretium virtus sibi*

*Epist* 1 11

that Vertue is her own reward, is but a cold principle, and not able to maintain our variable resolutions in a constant and settled way of goodness I have practised that honest artifice of Seneca, and in my retired and solitary imaginations, to detain me from the foulness of vice, have fancied to my self the presence of my dear and worthiest friends, before whom I should lose my head, rather than be vitious yet herein I found that there was nought but moral honesty, and this was not to be vertuous for His sake Who must reward us at the last I have tyed if I could reach that great resolution of his, to be honest without a thought of Heaven or Hell and indeed I found, upon a natural inclination and inbred loyalty unto virtue, that I could serve her without a livery, yet not in that resolved and venerable way, but that the frailty of my nature, upon an easie temptation, might be induced to forget her The life, therefore, and spirit of all our actions is the resurrection, and a stable apprehension that our ashes shall enjoy

the fruit of our pious endeavours without this, **PART I.**  
 all Religion is a Fallacy, and those impieties  
 of Lucian, Euripides, and Julian, are no blas-  
 phemies, but subtle verities, and Atheists have  
 been the onely Philosophers

How shall the dead arise, is no question of  
 my Faith, to believe only possibilities, is not  
 Faith, but meer Philosophy Many things are  
 true in Divinity, which are neither inducible by  
 reason, nor confirmable by sense, and many  
 things in Philosophy confirmable by sense, yet  
 not inducible by reason Thus it is impossible  
 by any solid or demonstrative reasons to per-  
 swade a man to believe the conversion of the  
 Needle to the North, though this be possible,  
 and true, and easily credible, upon a single ex-  
 periment unto the sense I believe that our  
 estranged and divided ashes shall unite again,  
 that our separated dust, after so many Pilgrim-  
 ages and transformations into the parts of  
 Minerals, Plants, Animals, Elements, shall at the  
 Voice of GOD return into their primitive shapes,  
 and joyn again to make up their primary and  
 predestinate forms As at the Creation there  
 was a separation of that confused mass into its  
 species, so at the destruction thereof there shall  
 be a separation into its distinct individuals As  
 at the Creation of the World, all the distinct  
 species that we behold lay involved in one mass,  
 till the fruitful Voice of GOD separated this united  
 multitude into its severall species, so at the last  
 day, when those corrupted reliques shall be  
 scattered in the Wilderness of forms, and seem

FACT CIVIII  
 1 Cor xv 35  
 See above,  
 p 18  
 The Resur-  
 rection of  
 the dead

**PART I** to have forgot their proper habits, GOD by a powerful Voice shall command them back into their proper shapes, and call them out by their single individuals. Then shall appear the fertility of Adam, and the magick of that sperm that hath dilated into so many millions. I have often beheld as a miracle, that artificial resurrection and revivification of Mercury, how being mortified into a thousand shapes, it assumes again its own, and returns into its numerical self. Let us speak naturally and like Philosophers, the forms of alterable bodies in these sensible corruptions perish not, nor, as we imagine, wholly quit their mansions, but retire and contract themselves into their secret and unaccessible parts, where they may best protect themselves from the action of their Antagonist. A plant or vegetable consumed to ashes to a contemplative and school Philosopher seems utterly destroyed, and the form to have taken his leave for ever, but to a sensible Artist the forms are not perished, but withdrawn into their incombustible part, where they lie secure from the action of that devouring element. This is made good by experience, which can from the Ashes of a Plant revive the plant, and from its cinders recall it into its stalk and leaves again. What the Art of man can do in these inferiour pieces, what blasphemy is it to affirm the finger of GOD cannot do in these more perfect and sensible structures! This is that mystical Philosophy, from whence no true Scholar becomes an Atheist, but from the visible effects of nature

Types of  
the Resur-  
rection

grows up a real Divine, and beholds not in a dream, as Ezekiel, but in an ocular and visible object, the types of his resurrection

Now, the necessary Mansions of our restored selves are those two contrary and incompatible places we call *Heaven* and *Hell*. To define them, or strictly to determine what and where these are, surpasseth my Divinity. That elegant Apostle, which seemed to have a glimpse of Heaven, hath left but a negative description thereof, *which neither eye hath seen, nor ear hath heard, nor can enter into the heart of man.* 1 Cor 11 9 he was translated out of himself to behold it, 2 Cor 12 2 but, being returned into himself, could not express it. St John's description by Emeralds, Chrysolites, and precious Stones, is too weak to express the material Heaven we behold. Briefly therefore, where the Soul hath the full measure and complement of happiness, where the boundless appetite of that spirit remains completely satisfied, that it can neither desire addition nor alteration, that, I think, is truly Heaven, and this can only be in the enjoyment of that essence, whose infinite goodness is able to terminate the desires of it self, and the insatiable wishes of ours. wherever GOD will thus manifest Himself, there is Heaven, though within the circle of this sensible world. Thus the Soul of man may be in Heaven any where, even within the limits of his own proper body, and when it ceaseth to live in the body, it may remain in its own soul, that is, its Creator. and thus we may say that St Paul, *whether in the body, or out of the body*, was yet in Heaven. To place it in the

51CT XLIX  
Heaven, or  
Hell, not to  
be defined

Rev 21  
19-21

2 Cor 12  
2-4

PART I    Empyrean, or beyond the tenth sphere, is to forget the world's destruction, for, when this sensible world shall be destroyed, all shall then be here as it is now there in Empyrean Heaven, a *quasi* vacuity, when to ask where Heaven is, is to demand where the Presence of GOD is, or where we have the glory of that happy vision Moses, that was bred up in all the learning of the Egyptians committed a gross absurdity in Philosophy, when with these eyes of flesh he desired to see GOD, and petitioned his Maker, that is, Truth it self, to a contradiction. I hope that imagine Heaven and Hell neighbours, and conceive a vicinity between those two extremes, upon consequence of the Parable where Dives discoursed with LUTHER in Abraham's bosom do too grossly conceive of those glorified creatures, whose eyes shall easily out see the Sun and behold without a perspective the extreme distances for if there shall be in our glorified eyes, the faculty of sight and reception of objects, I could think the visible species there to be in as unlimitable a way as now the intellectual. I grant that two bodies placed beyond the tenth sphere, or in a vacuity, according to Aristotle's Philosophy, could not behold each other, because there wants a body or Medium to hand and transport the visible rays of the object unto the sense, but when there shall be a general defect of either Medium to convey, or light to prepare and dispose that Medium, and yet a perfect vision, we must suspend the rules of our Philosophy, and make all good by a more absolute piece of opticks

Ex xxviii  
18

St Luke xvi  
10 &c

See below,  
p 77

I cannot tell how to say that fire is the essence PART I  
of Hell I know not what to make of Purgatory, EFFECT L  
or conceive a flame that can either prey upon, Of fire as  
or purify the substance of a Soul Those flames an agent in  
of sulphur mention'd in the Scriptures, I take destruction  
not to be understood of this present Hell, but of Rev xxi 8  
that to come, where fire shall make up the comple-  
ment of our tortures, and have a body or  
subject wherein to manifest its tyranny Some,  
who have had the honour to be textuary in  
Divinity, are of opinion it shall be the same spec-  
ificical fire with ours This is hard to conceive,  
yet can I make good how even that may prey  
upon our bodies, and yet not consume us for  
in this material World there are bodies that per-  
sist invincible in the powerfulest flames, and  
though by the action of fire they fall into igni-  
tion and liquation, yet will they never suffer a  
destruction I would gladly know how Moses Ex xxxii.  
with an actual fire calcined or burnt the Golden 20  
Calf unto powder for that mystical metal of  
Gold, whose solar and celestial nature I admire,  
exposed unto the violence of fire, grows onely  
hot, and liquifies, but consumeth not, so, when  
the consumable and volatile pieces of our bodies  
shall be refined into a more impregnable and  
fixed temper like Gold, though they suffer from  
the action of flames, they shall never perish,  
but lye immortal in the arms of fire And  
surely, if this frame must suffer onely by the  
action of this element, there will many bodies  
escape, and not onely Heaven, but Earth will  
not be at an end, but rather a beginning. For at



**PART I** present it is not earth, but a composition of fire, water, earth, and air, but at that time, spoiled of these ingredients, it shall appear in a substance more like it self, its ashes Philosophers that opinioned the worlds destruction by fire, did never dream of annihilation, which is beyond the power of sublunary causes, for the last and proper action of that element is but vitrification, or a reduction of a body into glass, and therefore some of our Chymicks facetiously affirm, that at the last fire all shall be christallized and reverberated into glass, which is the utmost action of that element Nor need we fear this term, *annihilation*, or wonder that GOD will destroy the works of His Creation for in subsisting, who is, and will then truly appear, a Microcosm the world cannot be said to be destroyed For the eyes of GOD, and perhaps also of our glorified selves, shall as really behold and contemplate the World in its Epitome or contracted essence, as now it doth at large and in its dilated substance In the seed of a Plant to the eyes of GOD, and to the understanding of man, there exists, though in an invisible way, the perfect leaves, flowers, and fruit thereof, for things that are *in posse* to the sense, are actually existent to the understanding Thus GOD beholds all things, Who contemplates as fully His works in their Epitome, as in their full volume, and beheld as amply the whole world in that little compendium of the sixth day, as in the scattered and dilated pieces of those five before

by fire, and the extremity of corporal afflictions, and describe Hell in the same method that Mahomet doth Heaven This indeed makes a noise, and drums in popular ears but if this be the terrible piece thereof, it is not worthy to stand in diameter with Heaven, whose happiness consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and colony of GOD, the Soul Surely, though we place Hell under Earth, the Devil's walk and pursue is about it men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent Hell The heart of man is the place the Devils dwell in I feel sometimes a Hell within my self, Lucifer keeps his Court in my breast, Legion is reviv'd in me There are as many Hells, as Anaxagoras conceited worlds There was more than one Hell in Magdalene, when there were seven Devils, for every Devil is an Hell unto himself, he holds enough of torture in his own *ubi*, and needs not the misery of circumference to afflict him and thus a distracted Conscience here, is a shadow or introduction unto Hell hereafter Who can but pity the merciful intention of those hands that do destroy themselves? the Devil, were it in his power, would do the like, which being impossible, his miseries are endless, and he suffers most in that attribute wherein he is impassible, his immortality

PART I  
The heart  
of man is  
his own  
torment

See below,  
P 174

St Luke  
viii 2

I thank GOD, and with joy I mention it, I was never afraid of Hell, nor never grew pale at the

PART I  
Contem-  
plation of  
Heaven

description of that place I have so fixed my contemplations on Heaven, that I have almost forgot the Idea of Hell, and am afraid rather to lose the Joys of the one, than endure the misery of the other to be deprived of them is a perfect Hell, and needs, methinks, no addition to compleat our afflictions That terrible term hath never detained me from sin, nor do I owe any good action to the name thereof I fear GOD, yet am not afraid of Him His Mercies make me ashamed of my sins, before His Judgements afraid thereof These are the forced and secondary method of His wisdom, which He useth but as the last remedy, and upon provocation, a course rather to deter the wicked, than incite the virtuous to His worship I can hardly think there was ever any scared into Heaven, they go the fairest way to Heaven that would serve GOD without a Hell, other Mercenaries that crouch into Him in fear of Hell, though they term themselves the servants, are indeed but the slaves, of the Almighty

SECT LIII  
Crosses to  
be regarded  
as proofs  
of God's  
affection

And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the Finger of GOD, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to my self And (whether out of the prejudice of my affection, or an inverting and partial conceit of His mercies, I know not, but) those which others term crosses afflictions, judgements, misfortunes. to me, who inquire farther into them than their visible effects, they both appear, and in event

have ever proved, the secret and dissembled favours of His affection. It is a singular piece of Wisdom to apprehend truly, and without passion, the Works of GOD, and so well to distinguish His Justice from His Mercy, as not to miscall those noble Attributes. yet it is likewise an honest piece of Logick, so to dispute and argue the proceedings of GOD, as to distinguish even His judgments into mercies. For GOD is merciful unto all, because better to the worst than the best deserve, and to say He punisheth none in this World, though it be a Paradox, is no absurdity. To one that hath committed Murther, if the Judge should only ordain a Fine, it were a madness to call this a punishment, and to repine at the sentence, rather than admire the clemency of the Judge. Thus, our offences being mortal, and deserving not only Death, but Damnation, if the goodness of GOD be content to traverse and pass them over with a loss, misfortune, or disease, what fiensie were it to term this a punishment, rather than an extiemity of mercy, and to groan under the rod of His Judgements, rather than admire the Scepter of His Mercies! Therefore to adore, honour, and admire Him, is a debt of gratitude due from the obligation of our nature, states, and conditions, and with these thoughts, He that knows them best, will not deny that I adore Him. That I obtain Heaven, and the bliss thereof, is accidental, and not the intended work of my devotion, it being a felicity I can neither think to deserve, nor scarce in modesty

PART I to expect I or these two ends of us all, either as rewards or punishments, are mercifully ordained and disproportionably disposed unto our actions, the one being so far beyond our deserts, the other so infinitely below our demerits

SECT II  
Salvation  
through  
CHRIST  
alone

There is no Salvation to those that believe not in CHRIST, that is, say some, since His Nativity, and, as Divinity affirmeth before also which makes me much apprehend the ends of those honest Worthies and Philosophers which dyed before His Incarnation. It is hard to place those Souls in Hell, whose worthy lives do teach us Virtue on Earth, methinks, amongst those many subdivisions of Hell, there might have been one Limbo left for these. What a strange vision will it be to see their Poetical fictions converted into Verities, and then imagined and fancied Furies into real Devils! How strange to them will sound the History of Adam, when they shall suffer for him they never heard of! when they who derive their genealogy from the Gods, shall know they are the unhappy issue of sinful man! It is an insolent part of reason to controvert the Works of GOD, or question the Justice of His proceedings. Could Humility teach others, as it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature, or did we seriously perpend that one simile of St Paul, *Shall the Vessel say to the Potter, "Why hast thou made me thus?"* it would prevent these arrogant disputes of reason, nor would we argue the definitive sentence of GOD, either to Heaven or Hell. Men

Rom ix 20

that live according to the right rule and law of reason, live but in their own kind, as beasts do in theirs, who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as onely obeying the natural dictates of their reason. It will, therefore, and must at last appear, that all salvation is through CHRIST, which verily, I fear, these great examples of virtue must confirm, and make it good how the perfectest actions of earth have no title or claim unto Heaven.

Nor truly do I think the lives of these, or of any other, were ever correspondent, or in all points conformable, unto their doctrines. It is evident that Aristotle transgressed the rule of his own Ethics. The Stoicks that condemn passion, and command a man to laugh in Phalaris his Bull, could not endure without a groan a fit of the Stone or Colick. The Scepticks that affirmed they knew nothing, even in that opinion confute themselves, and thought they knew more than all the World beside. Diogenes I hold to be the most unglorious man of his time, and more ambitious in refusing all Honours, than Alexander in rejecting none. Vice and the Devil put a Fallacy upon our Reasons, and, provoking us too hastily to run from it, entangle and profound us deeper in it. The Duke of Venice, that weds himself unto the Sea by a Ring of Gold, I will not argue of prodigality, because it is a solemnity of good use and consequence in the State. but the Philosopher that threw his money into the Sea to avoid Avarice, was a notorious prodigal.

PART I

SECT LV  
Our practice  
inconsistent  
with our  
theory

See I p 19  
109

PART I There is no road or ready way to virtue : it is not an easie point of art to disentangle our selves from this riddle, or web of Sin To perfect virtue, as to Religion, there is required a *Panoplia*, or compleat armour, that, whilst we lye at close ward against one Vice, we lye not open to the venny of another And indeed wiser discretions that have the third of reason to conduct them, offend without pайдon, whereas under-heads may stumble without dishonour There go so many circumstances to piece up one good action, that it is a lesson to be good, and we are forced to be virtuous by the book Again, the Practice of men holds not an equal pace, vca, and often runs counter to their Theory we naturally know what is good, but naturally pursue what is evil the Rhetorick wherewith I perswade another, cannot perswade my self There is a depraved appetite in us, that will with patience hear the learned instructions of Reason, but yet perform no farther than agrees to its own irregular humour In brief, we all are monsters, that is, a composition of Man and Beast, wherein we must endeavour to be as the Poets fancy that wise man Chiron, that is, to have the Region of Man above that of Beast, and Sense to sit but at the feet of Reason Lastly, I do desire with GOD

1 Tim 11 4 that all, but yet affirm with men that few, shall know Salvation, that the bridge is narrow, the passage strait, unto life yet those who do confine the Church of GOD, either to particular Nations, Churches, or Families have made it far narrower than our Saviour ever meant it

The vulgarity of those judgements that wrap the Church of GOD in Strabo's *cloak*, and restrain it unto Euiope, seem to me as bad Geographers as Alexander, who thought he had Conquer'd all the World, when he had not subdued the half of any part thereof For we cannot deny the Church of GOD both in Asia and Africa, if we do not forget the Peregrinations of the Apostles, the deaths of the Martyrs, the Sessions of many and (even in our reformed judgement) lawful Councils, held in those parts in the minority and nonage of ours Nor must a few differences, more remarkable in the eyes of man than perhaps in the judgement of GOD, excommunicate from Heaven one another, much less those Christians who are in a manner all Martyrs, maintaining their Faith in the noble way of persecution, and serving GOD in the Fire, whereas we honour him but in the Sunshine

Tis true we all hold there is a number of Elect, and many to be saved, yet, take our Opinions together, and from the confusion thereof there will be no such thing as salvation, nor shall any one be saved For first, the Church of Rome condemneth us, we likewise them, the Sub-reformists and Sectaries sentence the Doctrine of our Church as damnable, the Atomist, or Familist, reprobates all these, and all these, them again Thus, whilst the Mercies of GOD do promise us Heaven, our conceits and opinions exclude us from that place There must be, therefore, more than one St Peter particular Churches and Sects usurp the gates of Heaven,

PAK I  
SELT LVI  
The Church  
of God not  
circum-  
scribed

A sectarian  
unit hostile  
to charity



PART I and turn the key against each other, and thus we go to Heaven against each others wills, conceits, and opinions, and, with as much uncharity as ignorance, do err, I fear, in points not only of our own, but one anothers salvation

SECT LVII  
“ Judge not  
that ye be  
not judged ”

x St Pet  
v 8

I believe many are saved, who to man seem reprobated, and many are reprobated, who, in the opinion and sentence of man, stand elected There will appear at the Last day strange and unexpected examples both of His Justice and His Mercy, and therefore to define either, is folly in man, and insolency even in the Devils Those acute and subtil spirits, in all their sagacity, can hardly divine who shall be saved, which if they could Prognostick, then labour were at an end, nor need they compass the earth *seeking whom they may damn* Those who, upon a rigid application of the Law, sentence Solomon unto damnation, condemn not onely him, but themselves, and the whole World for, by the Letter and written Word of GOD, we are without exception in the state of Death, but there is a prerogative of GOD, and an arbitrary pleasure above the Letter of His own Law, by which alone we can pretend unto Salvation, and through which Solomon might be as easily saved as those who condemn him

SECT LVIII  
But few are  
saved

St Luke  
xii 32

The number of those who pretend unto Salvation, and those infinite swarms who think to pass through the eye of this Needle, have much amazed me That name and compellation of *little Flock*, doth not comfort, but deject, my Devotion; especially when I reflect

upon mine own unworthiness, wherein, accord- PART I  
 ing to my humble apprehensions, I am below  
 them all I believe there shall never be an  
 Anarchy in Heaven, but, as there are Hierarchies  
 amongst the Angels, so shall there be degrees of  
 priority amongst the Saints Yet is it (I protest,)  
 beyond my ambition to aspire unto the first  
 ranks, my desires onely are (and I shall be  
 happy therein,) to be but the last man, and bring  
 up the Rere in Heaven

Again, I am confident and fully perswaded,  
 yet dare not take my oath, of my Salvation SECT LIV  
 I am as it were sure, and do believe with- Our con-  
 out all doubt, that there is such a City as fidence  
 Constantinople, yet for me to take my Oath can only be  
 thereon were a kind of Perjury, because I hold in God's  
 no infallible warrant from my own sense to mercy  
 confirm me in the certainty thereof And truly,  
 though many pretend an absolute certainty of  
 their Salvation, yet, when an humble Soul shall  
 contemplate her own unworthiness, she shall  
 meet with many doubts, and suddenly find how  
 little we stand in need of the Precept of St  
 Paul, *Work out your salvation with fear and* Phil ii 12  
*trembling* That which is the cause of my  
 Election, I hold to be the cause of my Salvation,  
 which was the mercy and beneplacit of GOD,  
 before I was, or the foundation of the World  
*Before Abraham was, I am,* is the saying of St John  
 CHRIST, yet is it true in some sense, if I say it viii 58  
 of my self; for I was not onely before my self, but  
 Adam, that is, in the Idea of GOD, and the decre  
 of that Synod held from all Eternity. And in

**PART I** this sense, I say, the World was before the Creation, and at an end before it had a beginning, and thus was I dead before I was alive though my grave be England, my dying place was Paradise and Eve miscarried of me before she conceiv'd of Cain

**SECT LX**  
**Faith**

**Judges xii**  
**4—7**

**St. Matth**  
**xvii 20**

**See above,**  
**p 5**

Insolent zeals, that do decry good Works and rely onely upon Faith, take not away merit for, depending upon the efficacy of their Faith, they enforce the condition of GOD, and in a more sophistical way do seem to challenge Heaven It was decreed by GOD, that only those that lapt in the water like Dogs, should have the honour to destroy the Midianites, yet could none of those justly challenge, or imagine he deserved, that honour thereupon I do not deny but that true Faith, and such as GOD requires, is not onely a mark or token, but also a means, of our Salvation, but where to find this, is as obscure to me as my last end And if our Saviour could object unto His own Disciples and Favourites, a Faith, that, to the quantity of a grain of Mustard-seed, is able to remove Mountains, surely, that which we boast of, is not any thing, or at the most, but a remove from nothing This is the Tenor of my belief, wherein though there be many things singular, and to the humour of my irregular self, yet, if they square not with maturer Judgements, I disclaim them, and do no further father them, than the learned and best judgements shall authorize them

# RELIGIO MEDICI.

## THE SECOND PART

NOW for that other Virtue of Charity, with-  
out which Faith is a meer notion, and of no  
existence, I have ever endeavoured to nourish  
the merciful disposition and humane inclination  
I borrowed from my Parents, and regulate it to  
the written and prescribed Laws of Charity And  
if I hold the true Anatomy of my self, I am de-  
lineated and naturally framed to such a piece of  
virtue, for I am of a constitution so general,  
that it consorts and sympathiseth with all things  
I have no antipathy, or rather Idio-syncrasie, in  
dyet, humour, air, any thing I wonder not at  
the French for their dishes of Frogs, Snails and  
Toadstools, nor at the Jews for Locusts and Grass-  
hoppers, but being amongst them, make them  
my common Viands, and I find they agree with  
my Stomach as well as theirs I could digest a  
Salad gathered in a Church-yard, as well as in a  
Garden I cannot start at the presence of a  
Serpent, Scorpion, Lizard, or Salamander at the  
sight of a Toad or Viper, I find in me no desire  
to take up a stone to destroy them. I feel not

SECT. I  
Charity

PART II in my self those common Antipathies that I can discover in others those National repugnances do not touch me nor do I behold with prejudice the French Italian Spaniard, or Dutch but where I find their actions in balance with my Country mens, I honour, love, and embrace them in the same degree I was born in the eighth Climate, but seem for to be framed and constellated unto all I am no Plant that will not prosper out of a Garden All places, all aires, make unto me one Country I am in England every where, and under any Meridian I have been shipwrackt, yet am not enemy with the Sea or Winds, I can study play, or sleep in a Tempest In brief, I am avise from nothing my Conscience would give me the lie if I should say I absolutely detest or hate any essence but the Devil, or so at least abhor any thing but that we might come to composition If there be any among those common objects of hatred I do condemn and laugh at it is that great enemy of Reason, Virtue and Religion, the Multitude that numerous piece of monstrosity which, taken asunder, seem men, and the reasonable creatures of GOD, but, confused together, make but one great beast, and a monstrosity more prodigious than Hydra It is no breach of Charity to call these *Fools*, it is the style all holy Writers have afforded them, set down by Solomon in Canonical Scripture, and a point of our Faith to believe so Neither in the name of *Multitude* do I onely include the base and minor sort of people, there is a rabble even amongst the Gentry, a sort of

Plebeian heads, whose fancy moves with the same wheel as these, men in the same Level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as, in casting account, three or four men together come short in account of one man placed by himself below them, so neither are a troop of these ignorant *Dorados* of that true esteem and value, as many a forlorn person, whose condition doth place him below their feet. Let us speak like Politicians: there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his Desert, and preheminnence of his good parts. Though the corruption of these times and the byas of present practice wheel another way, thus it was in the first and primitive Commonwealths, and is yet in the integrity and Cradle of well-order'd Politics, till corruption getteth ground, ruder desires labouring after that which wiser considerations condemn, every one having a liberty to amass and heap up riches, and they a licence or faculty to do or purchase any thing.

This general and indifferent temper of mine doth more neerly dispose me to this noble virtue. It is a happiness to be born and framed unto virtue, and to grow up from the seeds of nature, rather than the inoculation and forced graffs of education: yet if we are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still

SECT II  
Charity must  
spring from  
a proper  
motive

**PART II** call us Heathens Therefore this great work of charity must have other motives ends, and impulses I give no alms only to satisfie the hunger of my Brother, but to fulfil and accomplish the Will and Command of my GOD I draw not my purse for his sake that demands it, but His That enjoyned it I relieve no man upon the Rhetorick of his miseries, nor to content mine own commiserating disposition, for this is still but moral charity, and an act that oweth more to passion than reason He that relieves another upon the bare suggestion and bowels of pity, doth not this, so much for his sake as for his own, for by compassion we make others misery our own, and so, by relieving them we relieve our selves also It is as erroneous a conceit to redress other Mens misfortunes upon the common considerations of merciful natures that it may be one day our own case for this is a sinister and politick kind of charity whereby we seem to bespeak the pities of men in the like occasions And truly I have observed that those professed Eleemosynaries, though in a croud or multitude, do yet direct and place their petitions on a few and selected persons there is surely a Physiognomy, which those experienced and Master Mendicants observe, whereby they instantly discover a merciful aspect, and will single out a face wherein they spy the signatures and marks of Mercy For there are mystically in our faces certain Characters which carry in them the motto of our Souls, wherein he that cannot read A. B. C. may read our

The nature  
of created  
beings signi-  
fied in their  
outward  
forms

natures I hold moreover that there is a Phy- PART II  
 tognomy, or Physiognomy, not only of Men,  
 but of Plants and Vegetables, and in every one  
 of them some outward figures which hang as  
 signs or bushes of their inward forms The  
 Finger of GOD hath left an Inscription upon all  
 His works, not graphical or composed of Letters,  
 but of their several forms, constitutions, parts,  
 and operations, which, aptly joyned together, do  
 make one word that doth express their natures  
 By these Letters GOD calls the Stars by their Ps cxlvii 4  
 names, and by this Alphabet Adam assigned to Gen ii 19  
 every creature a name peculiar to its Nature 20  
 Now there are, besides these Characters in our Of charo-  
 Faces, certain mystical figures in our Hands, mancy  
 which I dare not call mee's dashes, strokes *a la*  
*rolee*, or at random, because delineated by a  
 Pencil that never works in vain, and hereof I  
 take more particular notice, because I carry  
 that in mine own hand which I could never  
 read of nor discover in another Aristotle,  
 I confess, in his acute and singular Book of  
*Physiognomy*, hath made no mention of Chro-  
 mancy, yet I believe the Egyptians, who were  
 neerer addicted to those abstruse and mystical  
 sciences, had a knowledge therein, to which  
 those vagabond and counterfeit Egyptians did  
 after pretend, and perhaps retained a few  
 corrupted principles, which sometimes might  
 verifie their prognosticks

It is the common wonder of all men, how Variety of  
 among so many millions of faces, there should outward  
 be none alike now contrary, I wonder as forms in  
nature



**PART II** much how there should be any He that shall consider how many thousand several words have been carelesly and without study composed out of twenty-four Letters, withal, how many hundred lines there are to be drawn in the Fabrick of one Man, shall easily find that this variety is necessary, and it will be very hard that they shall so concur as to make one por-tract like another Let a Painter carelesly limbe out a million of Faces, and you shall find them all different, yea, let him have his Copy before him, yet after all his art there will remain a sensible distinction, for the pattern or example of every thing is the perfectest in that kind, whereof we still come short, though we transcend or go beyond it, because herein it is wide, and agrees not in all points unto the copy Nor doth the similitude of Creatures disparage the variety of Nature, nor any way confound the Works of GOD For even in things alike there is diversity, and those that do seem to accord do manifestly disagree And thus is man like GOD, for in the same things that we resemble Him, we are utterly different from Him There was never anything so like another as in all points to concur there will ever some reserved difference slip in, to prevent the identity, without which, two several things would not be alike, but the same, which is impossible

**SECT III**  
The souls of  
our fellow  
creatures as  
much the  
object of

But to return from Philosophy to Charity I hold not so narrow a conceit of this virtue, as to conceive that to give Alms is onely to be Charitable, or think a piece of Liberality can

comprehend the Total of Charity Divinity PART II  
 hath wisely divided the act thereof into many charity as  
 branches, and hath taught us in this narrow their bodies  
 way many paths unto goodness, as many ways  
 as we may do good, so many ways we may be  
 charitable There are infirmities not onely of  
 Body, but of Soul, and Fortunes which do re-  
 quire the merciful hand of our abilities I can  
 not contemn a man for ignorance, but behold  
 him with as much pity as I do Lazarus It is  
 no greater Charity to cloath his body, than ap-  
 parel the nakedness of his Soul It is an ho-  
 nourable object to see the reasons of other men  
 when our Inquiries, and then borrowed understand-  
 ings do homage to the bounty of ours it is the  
 cheapest way of beneficence, and like the na-  
 tural charity of the Sun, illuminates another  
 without obscuring itself To be reserved and  
 crafty in this part of goodness, is the sordidest  
 piece of covetousness, and more contemptible  
 than pecuniary Avarice To this (as calling my  
 self a Schollar) I am obliged by the duty of my  
 condition I make not therefore my head a  
 grave, but a treasure, of knowledge, I intend no  
 Monopoly, but a community, in learning, I study  
 not for my own sake only, but for theirs that  
 study not for themselves I envy no man that  
 knows more than my self, but pity them that  
 know less I instruct no man as an exercise  
 of my knowledge, or with an intent rather to  
 nourish and keep it alive in mine own head then  
 beget and propagate it in his and in the midst  
 of all my endeavours there is but one thought

The duty of  
 imparting  
 knowledge

See below  
 P 172

PART II that dejects me, that my acquired parts must  
perish with my self, nor can be Legacied among  
my honoured Friends I cannot fall out or con-  
demn a man for an error, or conceive why a  
difference in Opinion should divide in affection,  
for Controversies, Disputes, and Argumentations,  
both in Philosophy and in Divinity, if they meet  
with discreet and peaceable natures do not in-  
fringe the Laws of Charity In all disputes, so  
much as there is of passion, so much there is  
of nothing to the purpose, for then Reason,  
like a blind Hound, spends upon a false Scent,  
and forsakes the question first stated And  
this is one reason why Controversies are never  
determined, for, though they be imply proposed,  
they are scarce at all handled they do so swell  
with unnecessary Digressions and the Paren-  
thesis on the point is often as long as the main  
discourse upon the subject The Foundations  
of Religion are already established and the  
Principles of Salvation subscribed unto by all  
there remains not many controversies worth a  
Passion, and yet never any disputed without,  
not only in Divinity, but inferior Arts What  
a *βατραχομυομαχία* and hot skirmish is betwixt  
S and T in Lucian! How do Grammarians  
hack and slash for the Genitive case in *Jupiter*!  
How do they break their own pates to save  
that of Priscian!

Difference  
of opinion  
need not  
divide af-  
fection

Judic  
Vocal

Horace  
Epist 11 1  
194

*Si foret in terris, rideret Democritus*

Yea, even amongst wiser militants, how many  
wounds have been given, and credits slain, for  
the poor victory of an opinion, or beggerly

conquest of a distinction ! Scholars are men of Peace, they bear no Arms, but their tongues are sharper than Actius his razor , their Pens carry farther, and give a louder report than Thunder I had rather stand the shock of a Basilisco, than the fury of a merciless Pen It is not mere Zeal to Learning or Devotion to the Muses, that wiser Princes Patron the Arts, and carry an indulgent aspect unto Scholars , but a desire to have their names eternized by the memory of their writings, and a fear of the revengeful Pen of succeeding ages , for these are the men, that, when they have played their parts and had their *acts*, must step out and give the moral of their Scenes, and deliver unto Posterity an Inventory of their Virtues and Vices And surely there goes a great deal of Conscience to the compiling of an History there is no reproach to the scandal of a Story , it is such an authentick kind of falsehood that with authority belies our good names to all Nations and Posterity

There is another offence unto Charity, which no Author hath ever written of, and few take notice of, and that's the reproach, not of whole professions, mysteries, and conditions, but of whole Nations, wherein by opprobrious Epithets we miscall each other, and by an uncharitable Logick, from a disposition in a few, conclude a habit in all.

*Le mutin Anglois, et le bravache Escossois,  
Et le fol François,  
Le poulxion Romain, le larron du Gascongue,  
L'Espagnol superbe, et l'Alleman yronique*

St. Paul, that calls the Cretians *lyars*, doth it Tit i 22

PART II.

SECT IV  
National  
want of  
Charity

PART II but indirectly, and upon quotation of their own Poet It is as bloody a thought in one way, as Nero's was in another, for by a word we wound a thousand, and at one blow assassine the honour of a Nation It is as compleat a piece of madness to miscal and rave against the times, or think to recal men to reason by a fit of passion Democritus, that thought to laugh the times into goodness, seems to me as deeply Hypochondriack as Heraclitus, that bewailed them It moves not my spleen to behold the multitude in their proper humours, that is, in their fits of folly and madness, as well understanding that wisdom is not prophand unto the World, and tis the priviledge of a few to be Vertuous They that endeavour to abolish Vice, destroy also Virtue, for contraries though they destroy one another, are yet the life of one another Thus Virtue (abolish vice) is an Idea Again, the community of sin doth not disparage goodness, for when Vice gains upon the major part, Virtue, in whom it remains becomes more excellent, and being lost in some, multiplies its goodness in others which remain untouched and persist intire in the general inundation I can therefore behold Vice without a Satyr, content only with an admonition, or instructive reprehension, for Noble Natures, and such as are capable of goodness, are railed into vice, that might as easily be admonished into virtue, and we should be all so far the Orators of goodness, as to protect her from the power of Vice, and maintain the cause of injured truth No man

See below,  
P 114.

can justly censure or condemn another, because indeed no man truly knows another. This I perceive in my self, for I am in the dark to all the world, and my nearest friends behold me but in a cloud. Those that know me but superficially, think less of me than I do of my self, those of my near acquaintance think more, GOD, Who truly knows me, knows that I am nothing, for He only beholds me and all the world, Who looks not on us through a derived ray, or a trajection of a sensible species, but beholds the substance without the helps of accidents, and the forms of things as we their operations. Further, no man can judge another, because no man knows himself for we censure others but as they disagree from that humour which we fancy laudable in our selves, and commend others but for that wherein they seem to quadrate and consent with us. So that, in conclusion, all is but that we all condemn, Self-love. 'Tis the general complaint of these times, and perhaps of those past, that charity grows cold, which I perceive most verified in those which most do manifest the fires and flames of zeal, for it is a virtue that best agrees with coldest natures, and such as are complexioned for humility. But how shall we expect Charity towards others, when we are uncharitable to our selves? *Charity begins at home*, See below, is the voice of the World, yet is every man his p 103  
greatest enemy, and, as it were, his own Executioner. *Non occides*, is the Commandment of GOD, yet scarce observed by any man, for I

PART II

Man most ignorant in the knowledge of himself

See below, p 103

Ex xv 13

PART II perceive every man is his own *Atropos*, and lends a hand to cut the thred of his own days. Cain was not therefore the first Murtheier, but Adam, who brought in death, whercof he beheld the practice and example in his own son Abel, and saw that verified in the experience of another, which faith could not perswade him in the Theory of himself.

SECT V  
Of sympathy

Job vii

There is, I think, no man that apprehends his own miseries less than my self, and no man that so neerly apprehends anothers. I could lose an arm without a tear, and with few groans, methinks, be quartered into pieces, yet can I weep most seriously at a Play, and receive with true passion the counterfeit grief of those known and professed Impostures. It is a barbarous pit of inhumanity to add unto any afflicted parties misery, or endeavour to multiply in any man a passion whose single nature is already above his patience. This was the greatest affliction of Job, and those oblique expostulations of his Friends a deeper injury than the downright blows of the Devil. It is not the tears of our own eyes only, but of our friends also, that do exhaust the current of our sorrows, which, falling into many streams, runs more peaceably, and is contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one breast into another, and to divide a sorrow almost out of it self, for an affliction, like a dimension, may be so divided, as, if not indivisible, at least to become insensible. Now with my friend I

desire not to share or participate, but to engross, his sorrows, that, by making them mine own, I may more easily discuss them, for in mine own reason, and within my self, I can command that which I cannot intreat without my self, and within the circle of another. I have often thought those noble pairs and examples of friendship not so truly Histories of what had been, as fictions of what should be, but I now perceive nothing in them but possibilities, nor any thing in the Heroick examples of Damon and Pythias, Achilles and Patroclus, which methinks upon some grounds I could not perform within the narrow compass of my self. That a man should lay down his life for his Friend, seems strange to vulgar affections, and such as confine themselves within that Worldly principle, *Charity begins at home*. For mine own part I could never remember the relations that I held unto my self, nor the respect that I owe unto my own nature, in the cause of GOD, my Country, and my Friends. Next to these three, I do embrace my self. I confess I do not observe that order that the Schools ordain our affections, to love our Parents, Wives, Children, and then our Friends, for, excepting the injunctions of Religion, I do not find in my self such a necessary and indissoluble Sympathy to all those of my blood. I hope I do not break the fifth Commandment, if I conceive I may love my friend before the nearest of my blood, even those to whom I owe the principles of life. I never yet cast a true affection on a woman; but I have loved my

See above,  
p 101



PART II friend as I do virtue, my soul, my GOD From hence me thinks I do conceive how GOD loves man, what happiness there is in the love of GOD. Omitting all other, there are three most mystical unions 1 two natures in one person, 2 three persons in one nature, 3 one soul in two bodies, for though indeed they be really divided, yet are they so united, as they seem but one, and make rather a duality, than two distinct souls

SECT VI  
The mystery of true  
affection

There are wonders in true affection it is a body of *Enigmas*, mysteries, and riddles, wherein two so become one, as they both become two I love my friend before my self, and yet methinks I do not love him enough some few months hence my multiplied affection will make me believe I have not loved him at all When I am from him, I am dead till I be with him when I am with him, I am not satisfied but would still be nearer him United souls are not satisfied with embraces, but desire to be truly each other, which being impossible, then desires the infinite, and must proceed without a possibility of satisfaction Another misery there is in affection, that whom we truly love like our own selves, we forget their looks, nor can our memory retain the Idea of their faces, and it is no wonder, for they are our selves, and our affection makes their looks our own This noble affection falls not on vulgar and common constitutions, but on such as are marked for virtue he that can love his friend with this noble ardour, will in a competent degree affect all. Now, if we can bring

our affections to look beyond the body, and cast PART II  
an eye upon the soul, we have found out the true  
object, not only of friendship, but Charity, and  
the greatest happiness that we can bequeath the  
soul, is that wherein we all do place our last  
felicity, Salvation, which though it be not in  
our power to bestow, it is in our charity and  
pious invocations to desire, if not procure and  
further. I cannot contentedly frame a prayer  
for my self in particular, without a catalogue for  
my friends, nor request a happiness, wherein  
my sociable disposition doth not desire the  
fellowship of my neighbour. I never hear the See above,  
Toll of a passing Bell, though in my mirth, P. 15  
without my prayers and best wishes for the depart-  
ing spirit, I cannot go to cure the body of my  
patient, but I forget my profession, and call  
unto GOD for his soul, I cannot see one say his  
prayers, but, in stead of imitating him, I fall into  
a supplication for him, who perhaps is no more  
to me than a common nature. and if GOD hath  
vouchsafed an ear to my supplications, there  
are surely many happy that never saw me, and  
enjoy the blessing of mine unknown devotions.  
To pray for Enemies, that is, for their salvation,  
is no harsh precept, but the practice of our daily  
and ordinary devotions. I cannot believe the  
story of the Italian. our bad wishes and un-  
charitable desires proceed no further than this  
life, it is the Devil, and the uncharitable votes of  
Hell, that desire our misery in the World to come.  
To do no injury, nor take none, was a prin- SECT VII  
ciple, which to my former years and impatient

PART II affections seemed to contain enough of Morality ,  
 To forgive is but my more settled years and Christian con-  
 the sweetest stitution have fallen upon severer resolutions  
 evenge I can hold there is no such thing as injury ,  
 that, if there be, there is no such injury as re-  
 venge, and no such revenge as the contempt of  
 an injury that to hate another, is to malign  
 himself that the truest way to love another, is  
 to despise our selves I were unjust unto mine  
 own Conscience, if I should say I am at variance  
 with any thing like my self I find there are  
 many pieces in this one fabrick of man , this  
 frame is raised upon a mass of Antipathies I  
 am one methinks, but as the World , wherein  
 notwithstanding there are a swarm of distinct  
 essences and in them another World of contra-  
 rieties, we carry private and domestic enemies  
 within, publick and more hostile adversaries  
 without The Devil, that did but buffet St Paul,  
 plays methinks at sharp with me Let me be  
 nothing, if within the compass of my self I do  
 not find the battail of Lepanto, Passion against  
 Reason, Reason against Faith, Truth against the  
 Devil, and my Conscience against all There is  
 another man within me, that s angry with me,  
 rebukes, commands, and dastards me I have  
 no Conscience of Marble to resist the hammer of  
 more heavy offences , nor yet so soft and waxen,  
 as to take the impression of each single pecca-  
 dillo or scape of infirmity I am of a strange  
 belief, that it is as easie to be forgiven some sins,  
 as to commit some others For my Original sin,  
 I hold it to be washed away in my Baptism . for

2 Cor xii 7

See above,  
P 34

my actual transgressions, I compute and reckon **PART II**  
 with GOD but from my last repentance, Sacrament, or general absolution, and therefore am  
 not terrified with the sins or madness of my  
 youth I thank the goodness of GOD, I have no  
 sins that want a name, I am not singular in  
 offences, my transgressions are I pidemical,  
 and from the common breath of our corruption  
 I or there are certain tempests of body, which,  
 matcht with an humourous depravity of mind, do  
 hatch and produce vitiocities, whose newness  
 and monstrosity of nature admits no name this  
 was the temper of that Lecher that fell in love  
 with a Statue, and the constitution of Nero in  
 his Spintian recreations I or the Heavens are  
 not only fruitful in new and unheard-of stars,  
 the Earth in plants and animals, but mens minds  
 also in villany and vices Now the dulness of  
 my reason, and the vulgarity of my disposition,  
 never prompted my invention, nor solicited my  
 affection unto any of these yet even those com-  
 mon and quotidian infirmities that so necessarily  
 attend me, and do seem to be my very nature,  
 have so dejected me, so broken the estimation  
 that I should have otherwise of my self, that I  
 repute my self the most abjectest piece of mor-  
 tality Divines prescribe a fit of sorrow to re-  
 pentance there goes indignation, anger, sorrow,  
 hatred, into mine, passions of a contrary nature,  
 which neither seem to suite with this action, nor  
 my proper constitution It is no breach of  
 charity to our selves, to be at variance with our  
 Vices, nor to abhor that part of us which is

PART II an enemy to the ground of charity, our GOD, wherein we do but imitate our great selves, the world, whose divided Antipathies and contrary faces do yet carry a charitable regard unto the whole, by their particular discords preserving the common harmony, and keeping in fetters those powers, whose rebellions, once Masters, might be the ruine of all

SECT VIII  
Of pride and  
conceit

I thank GOD, amongst those millions of Vices I do inherit and hold from Adam, I have escaped one, and that a mortal enemy to Charity, the first and father-sin, not onely of man, but of the devil, Pride a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a Word I have escaped it in a condition that can hardly avoid it Those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers unto mine I have seen a Grammarian tower and plume himself over a single line in Horace, and shew more pride in the construction of one Ode, than the Author in the composition of the whole book For my own part, besides the *Jargon* and *Patois* of several Provinces, I understand no less than six Languages, yet I protest I have no higher conceit of my self, than had our Fathers before the confusion of Babel, when there was but one Language in the World, and none to boast himself either Linguist or Critick I have not onely seen several Countries, beheld the nature of their Climes, the Chorography of their Provinces, Topography of their Cities, but understood their several Laws, Customs, and Policies;

yet cannot all this perswade the dulness of my spirit unto such an opinion of my self, as I behold in nimbler and conceited heads, that never looked a degree beyond their Nests I know the names, and somewhat more, of all the constellations in my Horizon, yet I have seen a prating Mariner, that could onely name the pointers and the North Star, out-talk me, and conceit himself a whole Sphere above me I know most of the Plants of my Countrey, and of those about me, yet methinks I do not know so many as when I did but know a hundred, and had scarcely ever Simplified further than *Cheap-side* For, indeed, heads of capacity, and such as are not full with a handful or easie measure of knowledge, think they know nothing till they know all, which being impossible, they fall upon the opinion of Sociates, and only know they know not any thing I cannot think that Homer pin'd away upon the riddle of the fishermen, or that Aristotle, who understood the uncertainty of knowledge, and confessed so often the reason of man too weak for the works of nature, did ever drown himself upon the flux and reflux of Euripus We do but learn to-day what our better advanced judgements will unteach to morrow, and Aristotle doth but instruct us, as Plato did him, that is, to confute himself I have run through all sorts, yet find no rest in any, though our first studies and *junior* endeavours may style us Peripateticks, Stoicks, or Academicks, yet I perceive the wisest heads prove, at last, almost all Scepticks, and

PART II

See above,  
p 85

**PART II** stand like Janus in the field of knowledge I have therefore one common and authentick Philosophy I learned in the Schools, whereby I discourse and satisfy the reason of other men, another more reserved, and drawn from experience, whereby I content mine own Solomon, that complained of ignorance in the height of knowledge, hath not only humbled my conceits, but discouraged my endeavours There is yet another conceit that hath sometimes made me shut my books, which tells me it is a vanity to waste our days in the blind pursuit of knowledge, it is but attending a little longer, and we shall enjoy that by instinct and infusion, which we endeavour at here by labour and inquisition It is better to sit down in a modest ignorance, and rest contented with the natural blessing of our own reasons, than buy the uncertain knowledge of this life with sweat and vexation, which Death gives every fool *gratis*, and is an accessary of our glorification

Eccles  
vii 23

**SECT IX**  
Of marriage and  
harmony

I was never yet once, and commend their resolutions who never marry twice not that I disallow of second marriage, as neither, in all cases, of Polygamy, which, considering some times, and the unequal number of both sexes, may be also necessary The whole World was made for man, but the twelfth part of man for woman Man is the whole World and the Breath of GOD, Woman the Rib and crooked piece of man I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the World

without this trivial and vulgar way of union PART II  
 it is the foolishhest act a wise man commits in all his life, nor is there any thing that will more deject his coold imagination, when he shall consider what an odd and unworthy piece of folly he hath committed I speak not in prejudice, nor am averse from that sweet Sex, but naturally amorous of all that is beautiful I can look a whole day with delight upon a handsome Picture, though it be but of an Illoist It is my temple, and I like it the better, to affect all harmony, and sure there is musick even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument I or there is a musick where ever there is a harmony, order, or proportion and thus far we may maintain the music of the Sphæris, for those well ordered motions, and regular paces, though they give no sound unto the ear yet to the understanding they strike a note most full of harmony Whosoever is harmonically composed delights in harmony which makes me much distrust the symmetry of those heads which declaim against all Church-Musick For my self, not only from my obedience, but my particular Genius, I do embrace it for even that vulgar and Tavern-Musick, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the First Composer There is something in it of Divinity more than the ear discovers it is an Hieroglyphical and shadowed lesson of the whole World, and creatures of GOD, such a melody to the



- PART II** ear, as the whole World, well understood, would afford the understanding In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of GOD I will not say, with Plato, the soul is an harmony, but harmonical, and hath its nearest sympathy unto Musick thus some, whose temper of body agrees, and humours the constitution of their souls, are born Poets, though indeed all are naturally inclined unto Rhythme
- Phæd c 36* This made Tacitus, in the very first line of his Story, fall upon a verse, and Cicero, the worst of Poets, but declaiming for a Poet, falls in the very first sentence upon a perfect Hexameter
- Annal i x* I feel not in me those sordid and unchristian desires of my profession, I do not secretly imploy and wish for Plagues, rejoyce at Famines, revolve Ephemerides and Almanacks in expectation of malignant Aspects, fatal Conjunctions, and Eclipses I rejoyce not at unwholesome Springs, nor unseasonable Winters my Prayer goes with the Husbandman's, I desire every thing in its proper season, that neither men nor the times be put out of temper Let me be sick my self, if sometimes the malady of my patient be not a disease unto me I desire rather to cure his infirmities than my own necessities Where I do him no good, methinks it is scarce honest gain, though I confess tis but the worthy salary of our well-intended endeavours I am not only ashamed, but heartily sorry, that, besides death, there are diseases incurable yet not for my own sake, or that they be beyond my Art, but for the general cause and sake of
- Pro Archid poeta*
- Our Physician hath the general cause of humanity at heart

humanity, whose common cause I apprehend as mine own. And to speak more generally, those three Noble Professions which all civil Commonwealths do honour, are raised upon the fall of Adam, and are not any way exempt from their infirmities, there are not only diseases incurable in Physick, but cases indissolvable in Laws, Vices incorrigible in Divinity. If General Councils may err, I do not see why particular Courts should be infallible: their perfectest rules are raised upon the erroneous reasons of Man, and the Laws of one do but condemn the rules of another, as Aristotle oft-times the opinions of his Predecessours, because, though agreeable to reason, yet were not consonant to his own rules, and the Logick of his proper Principles. Again, (to speak nothing of the Sin against the Holy Ghost, whose cure not onely, but whose nature is unknown) I can cure the Gout or Stone in some, sooner than Divinity, Pride or Avarice in others. I can cure Vices by Physick when they remain incurable by Divinity, and shall obey my Pills when they condemn their precepts. I boast nothing, but plainly say, we all labour against our own cure, for death is the cure of all diseases. There is no *Catholicon* or universal remedy I know, but this, which, though nauseous to queasie stomachs, yet to prepared appetites is Nectar, and a pleasant potion of immortality.

For my Conversation, it is like the Sun's, with all men, and with a friendly aspect to good and bad. Methinks there is no man bad, and the

PART II  
SECT. X  
Our Physicians thinketh  
no man so

PART II worst, best, that is, while they are kept within  
 bad but that the circle of those qualities wherein they are  
 there is good good there is no man's mind of such discord-  
 in him,—dant and jarring a temper, to which a tunable  
 disposition may not strike a harmony *Magnæ*  
*virtutes, nec minora vitia*, it is the posie of  
 the best natures, and may be inverted on the  
 worst, there are in the most depraved and ve-  
 nemous dispositions, certain pieces that remain  
 untouched, which by an *Antipathiasis* become  
 more excellent, or by the excellency of their an-  
 tipathies are able to preserve themselves from  
 the contagion of their enemy vices and persist  
 intire beyond the general corruption For it is  
 also thus in nature the greatest Balsomes do  
 he enveloped in the bodies of most powerful  
 Corrosives I say, moreover and I ground upon  
 experience, that poisons contain within them-  
 selves their own Antidote, and that which pre-  
 serves them from the venom of themselves, with-  
 out which they were not deleterious to others  
 only, but to themselves also But it is the cor-  
 ruption that I fear within me, not the contagion  
 of commerce without me 'Tis that unruly regi-  
 ment within me, that will destroy me, 'tis I that  
 do infect my self, the man without a Navel yet  
 lives in me, I feel that original canker corrode  
 and devour me, and therefore *Defenda me DIOS*  
*de me*, "LORD deliver me from my self," is a part  
 of my Letany, and the first voice of my retired  
 imaginations There is no man alone, because  
 every man is a Microcosm, and carries the whole  
 World about him. *Nunquam minus solus quam*

See above,  
p 100

See below,  
p 178

and feareth  
his own cor-  
ruption more  
than conta-  
gion from  
others  
See p 81

Cicero, *De*  
*Offic* iii 2

*cum solus*, though it be the Apothecine of a PART II  
 wise man, is yet true in the mouth of a fool  
 Indeed, though in a Wilderness, a man is never See above,  
p 20  
 alone, not only because he is with himself and  
 his own thoughts, but because he is with the  
 Devil, who ever consorts with our solitude, and  
 is that unuly rebel that musters up those dis-  
 ordered motions which accompany our seques-  
 tered imaginations And to speak more narrowly,  
 there is no such thing as solitude, nor any thing  
 that can be said to be alone and by itself, but  
 GOD, Who is His own circle and can subsist by  
 Himself, all others, besides their dissimilary and  
 Heterogeneous parts, which in a manner multiply  
 their natures, cannot subsist without the con-  
 course of GOD, and the society of that hand  
 which doth uphold their natures In brief, there  
 can be nothing truly alone and by it self, which  
 is not truly one, and such is only GOD all  
 others do transcend an unity, and so by conse-  
 quence are many

Now for my life, it is a miracle of thirty years, SECT VI  
Man's life a  
constant  
miracle  
 which to relate, were not a History, but a piece  
 of Poetry, and would sound to common ears like  
 a Fable For the World, I count it not an Inn,  
 but an Hospital, and a place not to live, but to  
 dye in The world that I regard is my self, it is  
 the Microcosm of my own frame that I cast mine  
 eye on, for the other, I use it but like my Globe,  
 and turn it round sometimes for my recreation  
 Men that look upon my outside, perusing only my  
 condition and Fortunes, do err in my Altitude,  
 for I am above Atlas his shoulders The earth

**PART II** is a point not only in respect of the Heavens above us, but of that heavenly and celestial part within us that mass of Flesh that circumscribes me, limits not my mind that surface that tells the Heavens it hath an end, cannot persuade me I have any I take my circle to be above three hundred and sixty, though the number of the Air do measure my body, it comprehendeth not my mind whilst I study to find how I am a Microcosm, or little World, I find my self something more than the great There is surely a piece of Divinity in us something that was before the Elements, and owes no homage unto the Sun Nature tells me I am the Image of GOD, as well as Scripture he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of man Let me not injure the felicity of others, if I say I am as happy as my *Ruat cælum, fiat voluntas Sua*, saith all, so that whatsoever happens, it is but what our daily prayers desire In brief, I am content and what should Providence add more? Surely this is it we call Happiness, and this do I enjoy, with this I am happy in a dream, and as content to enjoy a happiness in a fancy, as others in a more apparent truth and reality There is surely a nearer apprehension of any thing that delights us in our dreams, than in our waked senses without this I were unhappy, for my awaked judgment discontents me, ever whispering unto me, that I am from my friend, but my friendly dreams in the night requite me, and make me

Gen 1 27

Of dreams

think I am within his arms I thank GOD for PART II  
 my happy dreams, as I do for my good rest, for  
 there is a satisfaction in them unto reasonable  
 desires, and such as can be content with a fit  
 of happiness and surely it is not a melancholy  
 conceit to think we are all asleep in this World,  
 and that the conceits of this life are as meer  
 dreams to those of the next, as the Phantasms  
 of the night, to the conceits of the day There  
 is an equal delusion in both and the one doth  
 but seem to be the emblem or picture of the  
 other we are somewhat more than our selves in  
 our sleeps, and the slumber of the body seems  
 to be but the waking of the soul It is the  
 ligation of sense, but the liberty of reason,  
 and our waking conceptions do not match  
 the Fancies of our sleeps At my Nativity my  
 Ascendant was the watery sign of Scorpius, I  
 was born in the Planetary hour of Saturn, and  
 I think I have a piece of that Laden Planet in  
 me I am no way facetious, nor disposed for  
 the mirth and galliardize of company, yet in  
 one dream I can compose a whole Comedy,  
 behold the action, apprehend the jests, and  
 laugh my self awake at the conceits thereof  
 Were my memory as faithful as my reason is  
 then fruitful, I would never study but in my  
 dreams, and this time also would I chuse for  
 my devotions but our grosser memories have  
 then so little hold of our abstracted under-  
 standings, that they forget the story, and can  
 only relate to our awaked souls, a confused and  
 broken tale of that that hath passed. Aristotle,

PART II who hath written a singular Tract *Of Sleep*, hath not, methinks, thoroughly defined it, nor yet Galen, though he seem to have corrected it, for those Noctambulocæ and night-walkers, though in their sleep, do yet enjoy the action of their senses. We must therefore say that there is something in us that is not in the jurisdiction of Morpheus, and that those abstracted and ec-statick souls do walk about in their own corps, as spirits with the bodies they assume, wherein they seem to hear, see, and feel, though indeed the Organs are destitute of sense, and their natures of those faculties that should inform them. Thus it is observed, that men sometimes, upon the hour of their departure do speak and reason above themselves, for then the soul, beginning to be freed from the ligaments of the body, begins to reason like her self, and to discourse in a strain above mortality.

SECT XII  
Of sleep

We term sleep a death, and yet it is waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresseth death, for every man truly lives, so long as he acts his nature, or some way makes good the faculties of himself. Themistocles, therefore, that slew his Soldier in his sleep, was a merciful Executioner. 'Tis a kind of punishment the mildness of no laws hath invented. I wonder the fancy of Lucan and Seneca did not discover it. It is that death by which we may be literally said to dye daily, a death which Adam dyed before his mortality, a death whereby we live a middle and moderating

1 Cor xv 3

point between life and death in fine, so like **PART II**  
 death, I dare not trust it without my prayers,  
 and an half adieu unto the World, and take my  
 farewell in a Colloquy with GOD

The night is come, like to the day,  
 Depart not I thou, great God, away  
 Let not my sins, black as the night,  
 Eclipse the lustre of Thy light  
 Keep still in my Horizon for to me  
 The Sun makes not the day, but Thee  
 I thou, Whose nature cannot sleep,  
 On my temples Centry keep  
 Guard me 'gainst those watchful foes,  
 Whose eyes are open while mine close  
 Let no dreams my head infest,  
 But such as Jacob's temples blest  
 While I do rest, my Soul advance,  
 Make my sleep a holy trance  
 That I may, my rest being wrought,  
 Awake into some holy thought  
 And with as active vigour run  
 My course, as doth the nimble Sun  
 Sleep is a death O make me try,  
 By sleeping, what it is to die  
 And gently lay my head  
 On my grave, as now my bed  
 Howe'er I rest, great God, let me  
 Awake again at last with Thee,  
 And thus assur'd, behold I lie  
 Securely, or to awake or die  
 These are my drowsie days, in vain  
 I do now wake to sleep again  
 O come that hour, when I shall never  
 Sleep again, but wake for ever

This is the Dormative I take to bedward, I need  
 no other Laudanum than this to make me sleep,  
 after which I close mine eyes in security, con-  
 tent to take my leave of the Sun, and sleep unto  
 the Resurrection.



## PART II

SECT VIII  
Justice

Avance a  
ridiculous  
vice

The method I should use in distributive Justice, I often observe in commutative, and keep a Geometrical proportion in both, whereby becoming equible to others, I become unjust to my self, and supererogate in that common principle, *Do unto others as thou wouldst be done unto thy self* I was not born unto riches, neither is it, I think, my Star to be wealthy; or, if it were, the freedom of my mind, and frankness of my disposition were able to contradict and cross my fates. For to me, a vice seems not so much a vice, as a deplorable piece of madness, to conceive ourselves pipkins, or be perswaded that we are dead, is not so ridiculous, nor so many degrees beyond the power of Hellebore, as this. The opinions of Theorists and positions of men, are not so void of reason as their practised conclusions. Some have held that Snow is black, that the earth moves, that the Soul is air, fire, water, but all this is Philosophy and there is no delirium if we do but speculate the silly and indisputable dotage of a vice to that subterraneous Idol, and God of the Gutch. I do confess I am an Atheist. I cannot perswade myself to honour that the World adores, whatsoever virtue its prepared substance may have within my body, it hath no influence nor operation without. I would not entertain a base design, or an action that should call me villain, for the Indies, and for this only do I love and honour my own soul, and have methinks two arms too few to embrace myself. Aristotle is too severe, that will not allow us to be truly

liberal without wealth, and the bountiful hand of Fortune If this be true, I must confess I am charitable only in my liberal intentions, and bountiful well-wishes, but if the example of the Mite be not only an act of wonder, but an example of the noblest Charity surely poor men may also build Hospitals, and the rich alone have not erected Cathedrals I have a private method which others observe not, I take the opportunity of my self to do good I borrow occasion of Charity from mine own necessities and supply the wants of others, when I am in most need my self for it is an honest stratagem to take advantage of our selves, and so to husband the acts of vertue, that, where they are defective in one circumstance, they may repay their want and multiply their goodness in another I have not Power in my desires, but a competence, and ability to perform those good works to which He hath inclined my nature He is rich, who hath enough to be charitable, and it is hard to be so poor, that a noble mind may not find a way to this piece of goodness *He that giveth to the poor, lendeth to the LORD* there is more Rhetoric in that one sentence, than in a Library of Sermons, and indeed, if those Sentences were understood by the Reader, with the same Emphasis as they are delivered by the Author, we needed not those Volumes of instructions, but might be honest by an Epitome Upon this motive only I cannot behold a Beggar without relieving his Necessities with my Purse, or his Soul with my Prayers, these scenical and acci-

PART II

Poor men  
may be liberal,St Luke xxi  
1-4and even  
munificentSee below,  
p 142

Prov xix 17

PART II dental differences between us cannot make me forget that common and untoucht part of us both there is under these *Centots* and miserable outsides, these mutilate and semi bodies, a soul of the same alloy with our own, whose Genealogy is GOD as well as ours, and in is fan a way to Salvation as our selves Statists thit labour to continue a Common wealth without poverty, take away the object of charity, not understanding only the Common wealth of a Christian but for getting the prophetic of CHRISI

St Matth  
xxvi 11

SECT xiv  
GOD to be  
loved for His  
own sake,  
and our  
neighbour  
for Gods

Now, there is another part of charity, which is the Basis and Pillar of this, and that is the love of GOD for Whom we love our neighbour, for this I think charity, to love GOD for Himself, and our neighbour for GOD All that is truly amiable is GOD, or is it were a divided piece of Him, that retains a reflex or shadow of Himself Nor is t strange that we should place affection on that which is invisible all that we truly love is thus, what we adore under affection of our senses, deserves not the honour of so pure a title Thus we adore Virtue, though to the eyes of sense she be invisible thus that part of our noble friends that we love, is not that part that we embrace, but that insensible part that our arms cannot embrace GOD, being all goodness, can love nothing but Himself, He loves us but for that part which is as it were Himself, and the traduction of His Holy Spirit Let us call to assize the loves of our parents, the affection of our wives and children, and they are all dumb shows and dreams, without reality, truth, or con-

## PART II

stancy For first there is a strong bond of affection between us and our Parents , yet how easily dissolved ' We betake our selves to a woman, forget our mother in a wife, and the womb that bare us, in that that shall bear our Image This woman blessing us with children, our affection leaves the level it held before, and sinks from our bed unto our issue and picture of Posterity, where affection holds no steady mansion They, growing up in years, desire our ends , or applying themselves to a woman, take a lawful way to love another better than our selves Thus I perceive a man may be buried alive, and behold his grave in his own issue

I conclude therefore, and say, there is no happiness under (or, as Copernicus will have it, *above*) the Sun, nor any Crambe in that repeated verity and burthen of all the wisdom of Solomon *All is vanity and vexation of Spirit* There is no felicity in that the World adores Aristotle, whilst he labours to refute the Ideas of Plato, falls upon one himself , for his *summum bonum* is a Chimera, and there is no such thing as his Felicity That wherein GOD Himself is happy, the holy Angels are happy, in whose defect the Devils are unhappy, that dare I call happiness whatsoever conduceth unto this, may with an easy Metaphor deserve that name , whatsoever else the World terms Happiness, is to me a story out of Pliny, a tale of Boccaccio or Malizspini, an apparition, or neat delusion, wherein there is no more of Happiness than the name Bless me in this life with but peace of my Con-

SECT XV  
Our Physic  
can con-  
cludeth that  
there is no  
happiness  
but in GOD  
Lect II 26

PART II science, command of my affections, the love of Thy self and my dearest friends, and I shall be happy enough to pity Cæsar These are, O LORD, the humble desires of my most reasonable ambition, and all I dare call happiness on earth ; wherein I set no rule or limit to Thy Hand or Providence.

Dispose of me according to  
the wisdom of Thy pleasure Thy will be  
done, though in  
my own undoing

*FINIS.*

A  
L E T T E R  
TO A  
F R I E N D,  
Upon occasion of the  
D E A T H  
OF HIS  
Intimate Friend.

---

By the Learned  
Sir *THOMAS BROWN*, Knight,  
Doctor of Physick, late of *Norwich*.

---

*L O N D O N*·

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A  
LETTER TO A FRIEND,

&c

GIVE me leave to wonder that News of this nature should have such heavy Wings, that you should hear so little concerning your dearest Friend, and that I must make that unwilling Repetition to tell you, SECT I.

*Ad postam regulas calices extendit,*

PERSIUS,  
Sat 1 105

that he is Dead and Buried, and by this time no Puny among the mighty Nations of the Dead, for tho he left this World not very many days past, yet every hour you know largely addeth unto that dark Society, and considering the incessant Mortality of Mankind, you cannot conceive there dieth in the whole Earth so few as a thousand an hour

Altho at this distance you had no early Account or Particular of his Death, yet your Affection may cease to wonder that you had not some secret Sense or Intimation thereof by Dreams, thoughtful Whisperings, Mercurisms, Airy Nuncio's, or sympathetical Insinuations, SECT II



St. Matth  
xxiv 29

which many seem to have had at the Death of their dearest Friends, for since we find in that famous Story, that Spirits themselves were fain to tell their Fellows at a distance that the great Antonio was dead, we have a sufficient Excuse for our Ignorance in such Particulars, and must rest content with the common Road and Appian Way of Knowledge by Information Tho the uncertainty of the End of this World hath confounded all Humane Predictions, yet they who shall live to see the Sun and Moon darkned, and the Stars to fall from Heaven, will hardly be deceived in the Advent of the last Day, and therefore strange it is, that the common Fallacy of consumptive Persons, who feel not themselves dying, and therefore still hope to live, should also reach their Friends in perfect Health and Judgment—that you should be so little acquainted with Plautus's sick Complexion, or that almost an Hippocratical Face should not alarum you to higher fears, or rather despair of his Continuation in such an emaciated State, wherein medical Predictions fail not, as sometimes in acute Diseases, and wherein 'tis as dangerous to be sentenced by a Physician as a Judge

SECT III

Upon my first Visit I was bold to tell them who had not let fall all hopes of his Recovery, That in my sad Opinion he was not like to behold a Grashopper, much less to pluck another Fig, and in no long time after, seemed to discover that odd mortal Symptom in him not mention'd by Hippocrates, that is, to lose his

own Face, and look like some of his near Relations, for he maintained not his proper Countenance, but looked like his Uncle, the Lines of whose Face lay deep and invisible in his healthful Visage before for as from our beginning we run through variety of Looks, before we come to consistent and settled Faces, so before our End, by sick and languishing Alterations, we put on new Visages, and in our Retreat to Earth, may fall upon such Looks, which from community of seminal Originals, were before latent in us

He was fruitlessly put in hope of advantage by change of Air, and imbibing the pure Aerial Nitric of these Parts, and therefore, being so far spent, he quickly found Sardinia in Tivoli, and the most healthful Air of little effect, where Death had set her Broad Arrow, for he li ed not unto the middle of May, and confirmed the Observation of Hippocrates of that mortal time of the Year when the Leaves of the Fig tree resemble a Drw s Clw He is happily seated who lives in Places whose Air, Laith, and Water, promote not the Infirmities of his weaker Parts, or is early removed into Regions that correct them He that is tabidly inclined were unwise to pass his days in Portugal, Cholical Persons will find little Comfort in Austria or Vienna, He that is Weak legg'd must not be in Love with Rome, nor an infirm Head with Venice or Paris Death hath not only particular Stars in Heaven, but malevolent Places on Earth, which single out our Infirmities, and

SLCT IV

I put vi 7,  
§ 9 t v p 342,  
ed Liutic

Bellonius  
de Avibus

SECT V

See below,  
p 199

SECT VI

Medic Con-  
sult § 83, p  
381, ed 1640

strike at our weaker Parts ; in which Concern, passager and migrant Birds have the great Advantages , who are naturally constituted for distant Habitations, whom no Seas nor Places limit, but in their appointed Seasons will visit us from Greenland and Mount Atlas, and as some think, even from the Antipodes

Tho we could not have his Life yet we missed not our desires in his soft Departure, which was scarce an Expiration and his End not unlike his Beginning, when the silent Point scarce affords a sensible motion , and his Departure so like unto Sleep that he scarce needed the civil Ceremony of closing his Eyes contrary unto the common way wherein Death draws up, Sleep lets fall the Eye-lids With what strift and pains we came into the World we know not, but tis commonly no easie matter to get out of it yet, if it could be made out that such who have easie Nativities have commonly hard Deaths and contrarily, his Departure was so easie, that we might justly suspect his Birth was of another nature, and that some *Juno* sat cross-leggd at his Nativity

Besides his soft Death, the incurable state of his Disease might somewhat extenuate your Sorrow, who know that Monsters but seldom happen, Miracles more rarely, in Physick Angelus Victorius gives a serious Account of a Consumptive, Hectical, Pthysical Woman, who was suddenly cured by the Intercession of Ignatius We read not of any in Scripture who in this case applied unto our Saviour, tho some

may be contained in that large Expression, that *He went about Galilee, healing all manner* St. Matth  
IV 23 *of Sickness and all manner of Diseases* Amulets, Spells, Sigils, and Incantations, practised in other Diseases, are seldom pretended in this, and we find no Sigil in the *Archidoxus* of Paracelsus to cure an extreme Consumption or Marasmus, which, if other Diseases fail, will put a period unto long Livers, and at last make dust of all. And therefore the Stoicks could not but think that the fixt Principle would wear out all the rest, and at last make an end of the world, which notwithstanding, without such a lingering period, the Creator may effect at His Pleasure and to make an end of all things on Earth, and our Planetical System of the World, He need but put out the Sun.

I was not so curious to entitle the Stars unto any concern of his Death yet could not but take notice that he died when the Moon was in motion from the Meridian, at which time an old Italian long ago would persuade me that the greatest part of Men died but herein I confess I could never satisfy my Curiosity, altho from the time of Ides in Places upon or near the Sea there may be considerable Deductions, and Phny hath an odd and remarkable Passage Hist Nat  
" 101 (89) concerning the Death of Men and Animals upon the Recess or Ebb of the Sea. However, certain it is he died in the dead and deep part of the Night, when *Nyx* might be most apprehensibly said to be the Daughter of *Chaos*, the Hesiod  
Theog 123,  
212, 758. Mother of *Sleep* and *Death*, according to old

Genealogy, and so went out of this World about that hour when our blessed Saviour entered it, and about what time many conceive He will return again unto it Cardan hath a peculiar and no hard Observation from a Man's Hand, to know whether he was born in the day or night, which I confess holdeth in my own, and Scaliger to that purpose hath nothing from the tip of the Ear Most Men are begotten in the Night, most Animals in the Day, but whether more Persons have been born in the Night or the Day, were a Curiosity undecidable, tho more have perished by violent Deaths in the Day, yet in natural Dissolutions both Times may hold an Indifference at least but contingent Inequality The whole course of Time runs out in the Nativity and Death of Things, which whether they happen by Succession or Coincidence, are best computed by the natural, not artificial, Day

## SECT VIII

That Charles the Fifth was Crowned upon the day of his Nativity it being in his own power so to order it, makes no singular Animadversion, but that he should also take King Francis Prisoner upon that day, was an unexpected Coincidence, which made the same remarkable Antipater, who had an Anniversary Fever every Year upon his Birth day, needed no Astriological Revolution to know what day he should dye on When the fixed Stars have made a Revolution unto the points from whence they first set out, some of the Ancients thought the World would have an end, which was a kind of dying upon

the day of its Nativity. Now the Disease prevailing and swiftly advancing about the time of his Nativity, some were of Opinion, that he would leave the World on the day he entered into it but this being a lingering Disease, and creeping softly on, nothing critical was found or expected, and he died not before fifteen days after Nothing is more common with Infants than to dye on the day of their Nativity, to behold the worldly Hours and but the Tractions thereof, and even to perish before their Nativity in the hidden World of the Womb, and before their good Angel is conceived to undertake them But in Persons who out-live many Years and when there are no less than three hundred sixty-five days to determine their Lives in every Year,—that the first day should make the last, that the Tail of the Snake should return into its Mouth precisely at that time, and they should wind up upon the day of their Nativity, is indeed a remarkable Coincidence, which the Astrology hath taken with pains to solve, yet hath it been very wary in making Predictions of it

In this consumptive Condition and remarkable Extenuation, he came to be almost half himself, and left a great part behind him which he carried not to the Grave And tho that Story of Duke John Ernestus Mansfield be not so easily swallowed, that at his Death his Heart was found not to be so big as a Nut, yet, if the Bones of a good Sceleton weigh little more than twenty pounds, his Inwards and Flesh remaining

SECT 1A

Knolles,  
*Turkish*  
*History*,  
p 1471,  
ed 1638

Juvenal,  
Sat 1 64

could make no Bouffage, but a light bit for the Grave I never more lively beheld the starved Characters of Dante in any living Face, an *Aruspex* might have read a Lecture upon him without Exenteration, his Flesh being so consumed, that he might, in a manner, have discerned his Bowels without opening of him so that to be carried, *servit corvæ* to the Grave, was but a civil unneccessity, and the Complements of the coffin might out-weigh the Subject of it

SECT X  
*De Arte*  
*Med Infant*  
iv 9, p 156,  
ed 1577

Omnibonus Ferrarius in mortal Dysenteries of Children looks for a Spot behind the Ear, in consumptive Diseases some eye the complexion of Moals, Cardan eagerly views the Nails, some the lines of the Hand the *Thunar* or Muscle of the Thumb, some are so curious as to observe the depth of the Throat-pit how the proportion varieth of the Small of the Legs unto the Calf, or the compass of the Neck unto the Circumference of the Head but all these, with many more, were so drowned in a mortal Visage and last Face of Hippocrates, that a weak physiognomist might say at first eye, This was a Face of Earth, and that *Morta* had set her Hard-Seal upon his Temples, easily perceiving what *Caricatura* Draughts Death makes upon pined Faces, and unto what an unknown degree a Man may live backward

SECT XI  
*Physiol*  
*Barba Hu-*  
*mana*, iii 7,  
p 283, ed  
1603

Tho the Beard be only made a distinction of Sex and sign of Masculine heat by Ulmus, yet the Precocity and early growth thereof in him was not to be liked in reference unto long

Life Lewis, that virtuous but unfortunate King of Hungary, who lost his Life at the Battel of Mohacz, was said to be born without a Skin, to have bearded at Fifteen, and to have shewn some gray Hairs about Twenty, from whence the Divines conjectured, that he would be spoiled of his Kingdom and have but a short Life. But Hairs make fallible Predictions, and many Temples only give have out lived the Psalmists Period. Hairs which have most amused me have not been in the Face or Head, but on the Back, and not in Men but Children, as I long ago observed in that endemial Distemper of little Children in Languedock called the *Mucillons* wherein they critically break out with harsh Hairs on their Backs, which takes off the unquiet Symptoms of the Disorder and delivers them from Coughs and Convulsions.

See Picotus  
de Rheu-  
matismo

The Egyptian Mummies that I have seen, have had their Mouths open and somewhat gaping which affordeth a good opportunity to view and observe their Teeth wherein 'tis not easie to find any wanting or decayed and therefore in Egypt, where one Man practised but one Operation, or the Diseases but of single Parts, it must needs be a barren Profession to confine unto that of drawing of teeth, and little better than to have been Tooth-drawer unto King Pyrrhus, who had but two in his Head. How the Banners of India mount in the Integrity of those Parts I find not particularly observed, who notwithstanding have an Advantage of



their Preservation by abstaining from all Flesh, and employing their Teeth in such Food unto which they may seem at first framed, from their Figure and Conformation but sharp and corroding Rheums had so early moulded those Rocks and hardest parts of his Fabric that a Man might well conceive that his Years were never like to double or twice tell over his Teeth Corruption had dealt more severely with them than sepulchral Fires and smart Flames with those of burnt Bodies of old for in the burnt Fragments of Urns which I have enquired into, altho I seem to find few Incisors or Shearers, yet the Dog Teeth and Grinders do notably resist those Fires

## SECT XIII

In the Years of his Childhood he had languished under the Disease of his Country the Rickets, after which notwithstanding many have been become strong and active Men but whether any have attained unto very great Years the Disease is scarce so old as to afford good Observation. Whether the Children of the English Plantations be subject unto the same Infirmity, may be worth the observing Whether Lameness and Halting do still encrease among the Inhabitants of Rovigno in Istria, I know not, yet scarce twenty Years ago Monsieur du Loyr observed, that a third part of that People halted but too certain it is, that the Rickets encreaseth among us, the Small Pox grows more pernicious than the Great the Kings Puisse knows that the Kings Evil grows more common Quartan Agues are become no Strangers in Ire-

land, more common and mortal in England. and tho the Ancients gave that Disease very good Words, yet now that Bell makes no strange sound which rings out for the Effects thereof

Some think there were few Consumptions in the Old World, when Men lived much upon Milk, and that the ancient Inhabitants of this Island were less troubled with Coughs when they went naked, and slept in Caves and Woods, than Men now in Chambers and Feather beds. Plato will tell us that there was no such Disease as a Catarrh in Homer's time, and that it was but new in Greece in his Age. Polydore Virgil delivereth that Pleurisies were rare in England, who lived but in the days of Henry the Eighth. Some will allow no Diseases to be new, others think that many old ones are ceased and that such which we esteemed new will have but their time. However, the Mercy of GOD hath scattered the great heap of Diseases, and not loaded any one Countrey with all. some may be new in one Countrey which have been old in another. New Discoveries of the Earth discover new Diseases. for besides the common swarm, there are endemial and local Infirmities proper unto certain Regions, which in the whole Earth make no small number. and if Asia, Africa, and America should bring in their List, *Pandora's Box* would swell, and there must be a strange Pathology.

Most Men expected to find a consumed Kell, empty and bladder-like Guts, livid and marbled Lungs, and a withered Pericardium in this

SLCT XIV

*De Republ*

III 403 d

*Hist An*

glic lib

XXXI p 101

ed 1534

SLCT XV

exuccous Corps but some seemed too much to wonder that two Lobes of his Lungs adhered unto his side, for the like I had often found in Bodies of no suspected Consumptions or difficulty of Respiration And the same more often happeneth in Men than other Animals, and some think in Women than in Men but the most remarkable I have met with, was in a Man, after a Cough of almost fifty Years, in whom all the Lobes adhered unto the Pleura, and each Lobe unto another, who having also been much troubled with the Gout, brake the rule of Cardan, and died of the Stone in the Bladder Aristotle makes a Query, Why some Animals cough, as Man, some not as Oxen If coughing be taken as it consisteth of a natural and voluntary motion, including Expectoration and spitting out, it may be as proper unto Man as bleeding at the Nose, otherwise we find that Vegetius and Rural writers have not left so many Medicines in vain against the Coughs of Cattel, and Men who perish by Coughs dye the Death of Sheep, Cats, and Lyons and tho Birds have no Midriff, yet we meet with divers Remedies in Arrianus against the Coughs of Hawks And tho it might be thought that all Animals who have Lungs do cough, yet in cetaceous Fishes, who have large and strong Lungs, the same is not observed, nor yet in oviparous Quadrupeds and in the greatest thereof, the Crocodile, altho we read much of their Tears, we find nothing of that motion.

From the Thoughts of Sleep, when the Soul was conceived nearest unto Divinity, the Ancients elected in Art of Divination, wherein while they too widely expatiated in loose and inconsequent Conjectures, Hippocrates wisely considered Dreams as they presaged Alterations in the Body, and so afforded hints toward the preservation of Health, and prevention of Diseases, and therein was so serious as to advise Alteration of Diet, Exercise, Sweating, Bathing, and Vomiting and also so religious, as to order Prayers and Supplications unto respective Deities, in good Dreams unto *Sol*, *Jupiter caelestis*, *Jupiter opulentus* *Minerva*, *Mercurius*, and *Apollo*, in bad unto *Tellus*, and the Heroes

SECT XVI

*De Insomni*  
§ 89 t vi  
p 652

And therefore I could not but take notice how his Idle Friends were notionally curious so strictly to examine his Dreams and in this low state to hope for the Intimations of Health He was now past the healthful Dreams of the Sun, Moon and Stars in their Clarity and proper Courses 'Twas too late to dream of Flying, of Limpid Fountains, smooth Waters white Vestments and fruitful green Trees, which are the Visions of healthful Sleeps, and at good distance from the Grave

SECT XVII

And they were also too deeply dejected that he should dream of his dead Friends, inconsequently divining that he would not be long from them, for strange it was not that he should sometimes dream of the dead, whose Thoughts run always upon Death beside, to dream of

SECT XVIII

*De Insomni*  
§ 92 t vi  
p 658

the dead, so they appear not in dark Habits, and take nothing away from us, in Hippocrates his sense was of good signification, for we live by the dead, and every thing is or must be so before it becomes our Nourishment And Cardan, who dream'd that he discoursed with his dead Father in the Moon, made thereof no mortal Interpretation and even to dream that we are dead, was no condemnable Fantasm in old *Oniromanticism*, as having a signification of Liberty vacuity from Cares exemption and freedom from Troubles unknown unto the dead

## SECT XIV

Some Dreams I confess may admit of easie and feminine Exposition he who dream'd that he could not see his right Shoulder might easily fear to lose the sight of his right Eye, he that before a Journey dream'd that his Feet were cut off, had a plain warning not to undertake his intended Journey But why to dream of Lettuce should presage some ensuing Disease why to eat Figs should signifie foolish Talk, why to eat Eggs great Trouble and to dream of Blindness should be so highly commended, according to the Oniromantic Verses of Astiampsychus and Nicephorus, I shall leave unto your Divination

## SECT XV

He was willing to quit the World alone and altogether, leaving no Earnest behind him for Corruption or Aftergrave, having small content in that common satisfaction to survive or live in another, but amply satisfied that his Disease should dye with himself, not revive in a Posterity to puzzle Physick, and make sad Memento's of their Parent hereditary. Leprosie awakes not

sometimes before Forty, the Gout and Stone often later, but consumptive and tabid Roots sprout more early, and at the fairest make seventeen Years of our Life doubtful before that Age. They that enter the World with original Diseases as well as Sin, have not only common Mortality but sick Productions to destroy them, make commonly short Courses and live not at length but in Figures so that a sound Cæsarian Nativity may outlast a natural Birth, and a Knife may sometimes make way for a more lasting fruit than a Midwife which makes so few Infants now able to endure the old Test of the River, and many to have feeble Children who could scarce have been married at Sparta and those provident States who studied strong and healthful Generations, which happen but contingently in more pecuniary Matches, or Marriages made by the Candle, wherein not withstanding there is little redress to be hoped from an Astrologer or a Lawyer, and a good discerning Physician were like to prove the most successful Counsellor.

Julius Scaliger, who in a sleepless Fit of the Gout could make two hundred Verses in a Night, would have but five plain Words upon his Tomb. And this serious Person, though no minor Wit, left the Poetry of his Epitaph unto others, either unwilling to commend himself, or to be judged by a Distich, and perhaps considering how unhappy great Poets have been in versifying their own Epitaphs, wherein Petrarcha, Dante, and Ariosto have so unhappily

failed, that if their Tombs should out-last their Works, Posterity would find so little of Apollon on them, as to mistake them for *Ciceronian* Poets

## SECT XXII

In this deliberate and creeping progress unto the Grave, he was somewhat too young, and of too noble a mind, to fall upon that stupid Symptom observable in divers Persons near their Journeys end, and which may be reckoned among the mortal Symptoms of their last Disease, that is, to become more narrow minded, miserable, and tenacious, unready to part with any thing when they are ready to part with all, and afraid to want when they have no time to spend. Mean while Physicians (who know that many are mad but in a single depraved Imagination, and one prevalent Delirium, and that beside and out of such single Deliriums a Man may meet with sober Actions and good Sense in Bedlam) cannot but smile to see the Heirs and concerned Relations gratulating themselves in the sober depravity of their Friends, and tho they behold such mad covetous Passages, content to think they dye in good Understanding, and in their sober Senses

## SECT XXIII

Col III 5

Avarice, which is not only Infidelity but Idolatry, either from covetous Progeny or questuary Education, had no Root in his Breast, who made good Works the Expression of his Faith, and was big with desires unto publick and lasting Charities, and surely where good Wishes and charitable Intentions exceed Abilities, Theoretical Beneficency may be more than a Dream.

See above,  
p 121

*They* build not Castles in the Air who would build Churches on Earth, and tho they leave no such Structures here, may lay good Foundations in Heaven. In brief, his Life and Death were such, that I could not blame them who wished the like, and almost to have been himself *almost*, I say, for tho we may wish the prosperous appurtenances of others, or to be an other in his happy Accidents, yet so intrinsic is every Man unto himself, that some doubt may be made, whether any would exchange his Being, or substantially become another Man.

He had wisely seen the World at home and SECT XXIV abroad, and thereby observed under what variety Men are deluded in the pursuit of that which is not here to be found. And altho he had no Opinion of reputed Felicities below and apprehended Men widely out in the estimate of such Happiness, yet his sober contempt of the World wrought no *Democritism* or *Cynicism*, no laughing or snarling at it, as well understanding there are not Felicities in this World to satisfy a serious Mind, and therefore to soften the stream of our Lives, we are fain to take in the reputed Contentations of this World, to unite with the Crowd in their Beatitudes, and to make our selves happy by Consortion, Opinion, or Co-existimation for strictly to separate from received and customary Felicities, and to confine unto the rigor of Realities, were to contract the Consolation of our Beings unto too uncomfortable Circumscriptions.



## SECT XXV

Not to fear Death, nor desire it, was short of his Resolution to be dissolved, and be with CHRIST, was his dying ditty He conceived his Thred long, in no long course of Years, and when he had scarce out lived the second Life of Lazarus, esteeming it enough to approach the Years of his Saviour, Who so ordered His own humane State, as not to be old upon Earth But to be content with Death may be better than to desire it a miserable Life may make us wish for Death, but a virtuous one to rest in it, which is the Advantage of those resolved Christians, who, looking on Death not only as the sting, but the period and end of Sin the Horizon and Isthmus between this Life and a better, and the Death of this World but as a Nativity of another, do contentedly submit unto the common Necessity, and can not Lnoch or Elias

## SECT XXVI

See above,  
p 69

Not to be content with Life is the unsatisfactory state of those which destroy themselves, who being afraid to live, run blindly upon their own Death, which no Man fears by Experience and the Stoicks had a notable Doctrine to take away the fear thereof, that is, In such Extremities to desire that which is not to be avoided, and wish what might be feared, and so made Evils voluntary and to suit with their own Desires, which took off the terror of them But the ancient Martyrs were not encouraged by such Fallacies, who, tho they feared not Death, were afraid to be their own Executioners, and therefore thought it more Wisdom to crucifie

their Lusts than their Bodies, to circumsise than stab their Hearts, and to mortifie than kill themselves

His willingness to leave this World about that SECT XXVII Age when most Men think they may best enjoy it, tho paradoxical unto worldly Lais, was not strang unto mine, who have so often observed that many, tho old, oft stick fast unto the World, and seem to be drawn like Cacus's Oxen, backward, with great struggling and reluctance unto the Grave. The long habit of Living makes meet Men more hardly to part with Life, and all to be nothing but what is to come. To live at the rate of the old World when some could scarce remember themselves young, may afford no better digested Death than a more moderate period. Many would have thought it an Happiness to have had their lot of Life in some notable Conjunctions of Ages past, but the uncertainty of future Times hath tempted few to make a part in Ages to come. And surely he that hath taken the true Altitude of Things, and rightly calculated the degenerate state of this Age, is not like to envy those that shall live in the next, much less three or four hundred years hence, when no Man can comfortably imagine what Face this World will carry and therefore, since every Age makes a step unto the end of all things, and the Scripture Tim iii 1 affords so hard a Character of the last Times, quiet Minds will be content with their Generations, and rather bless Ages past, than be ambitious of those to come.

- SECT XXVIII Tho Age had set no Seal upon his Face, yet a dim Eye might clearly discover Fifty in his Actions, and therefore, since *Wisdom is the gray Hair, and an unspotted Life* old Age, altho his Years came short, he might have been said to have held up with longer Livers, and to have been Solomon's Old Man And surely, if we deduct all those days of our Life which we might wish unlived, and which abate the comfort of those we now live, if we reckon up only those days which GOD hath accepted of our Lives, a Life of good Years will hardly be a span long the Son in this sense may out-live the Father, and none be climacterically old He that early arriveth unto the Parts and Prudence of Age, is happily old without the uncomfortable Attendants of it, and tis superfluous to live unto gray Hairs, when in a peccocious Temper we anticipate the Virtues of them In brief, he cannot be accounted young who out-liveth the old Man He that hath early arrived *unto the measure of a perfect Stature in CHRIST*, hath already fulfilled the prime and longest Intention of his Being and one day lived after the perfect Rule of Piety, is to be preferred before sinning Immortality
- Eph iv 13
- SECT XXIX Altho he attained not unto the Years of his Predecessors, yet he wanted not those preserving Virtues which confirm the thread of weaker Constitutions Cautelous Chastity and crafty Sobriety were far from him, those Jewels were Paragon, without Flaw, Hair, Ice, or Cloud in him, which affords me an hint to proceed in these good Wishes and few *Memento's* unto you.

Tread softly and circumspectly in this funambulous Track and narrow Path of Goodness pursue Virtue virtuously be sober and temperate, not to preserve your Body in a sufficiency to wanton Ends, not to spare your Pulse, not to be free from the Infamy of common Transgressors that way, and thereby to ballance or palliate obscure and closer Vices, nor simply to enjoy Health, (by all which you may leaven good Actions, and render Virtues disputable) but in one Word, that you may truly serve GOD, which every Sickness will tell you you cannot well do without Health The sick man's Sacrifice is but a lame Oblation Pious Treasures laid up in healthful days excuse the defect of sick Non-performances, without which we must needs look back with Anxiety upon the lost opportunities of Health, and may have cause rather to envy than pity the Ends of penitent Malefactors, who go with clean parts unto the last Act of their Lives, and in the integrity of their Faculties return their Spirit unto GOD That gave it

SECT XXXI  
See below,  
pp 161, 163

Eccl. xii 7

Consider whereabout thou art in Cebes his *Table*, or that old philosophical *Pinar* of the Life of Man whether thou art still in the Road of Uncertainties, whether thou hast yet entered the narrow Gate, got up the Hill and asperous way, which leadeth unto the House of Sanity, or taken that purifying Potion from the hand of sincere Erudition, which may send thee clear and pure away unto a virtuous and happy Life

SECT XXXII  
See below,  
p 161

In this virtuous Voyage let not disappoint-

SECT XXXIII

See below,  
p 161

ment cause Despondency, nor difficulty Despair  
Think not that you are sailing from Lima to  
Manillia, wherein thou may'st tve up the Rud-  
der, and sleep before the Wind but expect  
rough Seas, Flaws, and contrary Blasts, and  
'tis well if by many cross Tacks and Verings  
thou arrivest at thy Port Sit not down in the  
popular Sets and common Level of Virtues,  
but endeavour to make them Heroical Offer  
not only Peace Offerings but Holocausts unto  
GOD To serve Him singly to serve our selves,  
were too partial a piece of Piety not likely to  
place us in the highest Mansions of Glory

SECT XXIII  
See below,  
p 162

He that is chaste and continent not to im-  
pair his Strength, or terrified by Contagion,  
will hardly be heroically virtuous Adjourn not  
that Virtue unto those Years when Cato could  
lend out his Wife, and impotent Satyrus write  
Satyrs against Lust but be chaste in thy  
flaming days when Alexander durst not trust  
his Eyes upon the fair Daughters of Darius,  
and when so many Men think there is no other  
way but Oogens

SECT XXIV  
See below  
p 163  
St Mark  
vi 41 &c

St Matth  
x 42

Be charitable before Wealth makes thee  
covetous, and lose not the Glory of the Mite.  
If Riches increase, let thy Mind hold pace  
with them, and think it not enough to be  
liberal, but munificent Tho a Cup of cold  
Water from some hand may not be without its  
Reward, yet stick not thou for Wine and Oyl  
for the Wounds of the distressed, and treat  
the Poor, as our Saviour did the Multitude, to  
the Relicks of some Baskets.

St Luke x  
34

St John, vi  
12

Trust not to the Omnipotency of Gold, or say unto it, *Thou art my Confidence*. Kiss not thy Hand when thou beholdest that terrestrial Sun, nor bore thy Lar unto its Servitude. A Slave unto Mammon makes no Servant unto GOD. Covetousness cracks the Sinews of Faith, numbs the Apprehension of any thing above Sense, and only affected with the certainty of things present, makes a peradventure of Things to come, lives but unto one World nor hopes but fears another makes our own Death sweet unto others, bitter unto our selves gives a dry Funeral Scenical Mourning, and no wet Lyes at the Grave.

If Avarice be thy Vice yet make it not thy Punishment. Miserable Men commiserate not themselves, bowellless unto themselves and merciless unto their own Bowels. Let the fruition of Things bless the possession of them, and take no satisfaction in dying but living rich. For since thy good Works, not thy Goods, will follow thee, since Riches are in Appurtenance of Life and no dead Man is rich to furnish in Plenty, and live poorly to dye rich were a multiplying improvement in Madness, and Use upon Use in Folly.

Persons lightly dip'd, not grain'd in generous Honesty, are but pale in Goodness, and faint hued in Sincerity. But be thou what thou virtuously art, and let not the Ocean wash away thy Tincture. Stand magnetically upon that Axis where prudent Simplicity hath fix'd thee and let no Temptation invert the Poles of thy

SECT XXXI  
See below  
p 165  
Job XXXI 24.  
27  
Ex XXI 6  
St Matth  
II 24

SECT XXXII  
See below  
p 161

Rev XIV 13

SECT XXXIII  
See below,  
p 165

Honesty and that Vice may be uneasy and even monstrous unto thee, let iterated good Acts and long confirmed Habits make Vertue natural, or a second Nature in thee And since few or none prove eminently virtuous but from some advantageous Foundations in their Temper and natural Inclinations, study thy self betimes, and early find what Nature bids thee to be, or tells thee what thou may'st be They who thus timely descend into themselves, cultivating the good Seeds which Nature hath set in them and improving their prevalent Inclinations to Perfection, become not Shrubs but Cedars in their Generations, and to be in the form of the best of the Bad, or the worst of the Good, will be no satisfaction unto them

SECT  
XXXVIII  
See below,  
p 166

Let not the Law of thy Country be the *non ultra* of thy Honesty, nor think that always good enough which the Law will make good Narrow not the Law of Charity, Integrity, Mercy, joyne Gospel Righteousness with Legal Right, be not a meeke Gamaliel in the Faith, but let the Scimon in the Mount be thy *Laigum* unto the Law of Sinai

SECT XXXIX  
See below,  
p 166

Make not the Consequences of Vertue the Ends thereof Be not beneficent for a Name or Cymbal of Applause, nor exact and punctual in Commerce, for the Advantages of Trust and Credit, which attend the Reputation of just and true Dealing, for such Rewards, tho unsought for, plain Virtue will bring with her, whom all Men honour, tho they pursue not To have other bye ends in good Actions sowers laudable

Performances, which must have deeper Roots, Motions, and Instigations, to give them the Stamp of Vertues

Tho humane Infirmary may betray thy heedless days into the popular ways of Extravagancy, yet let not thine own depravity, or the torrent of vicious Times, carry thee into desperate Extravagancies in Opinions, Manners, or Actions. If thou hast dip'd thy foot in the River, yet venture not over Rubicon: run not into Extravagancies from whence there is no Regression, nor be ever so closely shut up within the holds of Vice and Iniquity, as not to find some escape by a Porten of Repentency.

Owe not thy Humility unto Humiliation by Adversity, but look humbly down in that State when others look upward upon thee. Be patient in the Age of Pride and days of Will and Impatience, when Men live but by Intervals of Reason under the Sovereignty of Humor and Passion, when 'tis in the Power of every one to transform thee out of thy self and put thee into the short Madness. If you cannot imitate Job, yet come not short of Socrates, and those patient Pagans who tired the tongues of their Enemies, while they perceiv'd they spect their Malice at brazen Walls and Statues.

Let Age, not Envy, draw Wrinkles on thy Cheeks, be content to be envied, but envy not Emulation may be plausible, and Indignation allowable, but admit no Treaty with that Passion which no Circumstance can make good. A Displacency at the good of others because they

SECT XI

See below,  
p 180SECT XII  
See below,  
p 167SECT XLII  
See below  
p 167



enjoy it, altho we do not want it, is an absurd Depravity, sticking fast unto humane Nature from its primitive Corruption which he that can well subdue, were a Christian of the first Magnitude, and for ought I know, may have one foot already in Heaven

SECT XIII  
See below,  
p 168

While thou so hotly disclaimst the Devil, be not guilty of Diabolism Fall not into one Name with that unclean Spirit nor act his Nature whom thou so much abhorrest, that is, to accuse, caluminate, backbite, whisper, detract or sinistrously interpret others, degenerate Depravities and narrow-minded Vices, not only below S Paul's noble Christian, but Aristotle's true Gentleman Trust not with some that the Epistle of S James is Apocryphal and so read with less fear that stabbing truth, that in company with this Vice thy Religion is in vain Moses broke the Tables without breaking of the Law, but where Charity is broke, the Law it self is shattered, which cannot be whole without Love, that is the fulfilling of it Look humbly upon thy Virtues, and tho thou art rich in some, yet think thy self poor and naked without that crowning Grace, which thinketh no Evil, which envieth not, which beareth, believeth, hopeth, endureth all things With these sure Graces, while busie Tongues are crying out for a drop of cold Water, Mutes may be in Happiness, and sing the *Trisagium* in Heaven

St James, 1  
26

Ex xxxiii 19

Rom viii 10

1 Cor xiii 4  
3c

St Luke,  
xvi 24

Rev iv 8

SECT XIII  
See below,  
p 163  
Eph iv 26

*Let not the Sun in Capricorn go down upon thy Wrath, but wipe thy Wrongs in Water Draw the Curtain of Night upon Injuries, shut*

them up in the Tower of Oblivion, and let them be as tho they had not been Forgive thine Enemies totally, and without any Reserve of hope, that however GOD will revenge thee.

Be substantially great in thyself, and more than thou appearest unto others , and let the World be deceived in thee, as they are in the Lights of Heaven Hang early Plummets upon the Heels of Pride, and let Ambition have but an Epicycle or narrow Circuit in thee Measure not thy self by thy Morning shadow, but by the Extent of thy Grave , and reckon thyself above the Earth by the Line thou must be contented with under it Spread not into boundless Expansions either of Designs or Desires Think not that Mankind liveth but for a few, and that the rest are born but to serve the Ambition of those who make but Fles of Men, and Wildernesses of whole Nations Swell not into Actions which embroil and confound the Earth , but be one of those violent ones which force the Kingdom of Heaven If thou must needs reign, be Zeno's King, and enjoy that Empire which every Man gives himself Certainly the iterated Injunctions of CHRIST unto Humility, Meekness, Patience, and that despised Train of Virtues, cannot but make pathological Impressions upon those who have well considered the Affairs of all Ages, wherein Pride, Ambition, and Vain-gloiy have led up the worst of Actions, and whereunto Confusion, Tragedies, and Acts denving all Religion, do owe their Originals

Rest not in an Ovation, but a Triumph over

SECT XLV  
See below,  
p 170

St Matth.  
11 12

SECT XLVI

See below,  
p 162

thy Passions, chain up the unruly Legion of thy Breast, behold thy Trophies within thee, not without thee Lead thine own Captivity captive, and be *Casa* unto thyself.

SECT XLVII  
See below,  
p 170

Give no quarter unto those Vices which are of thine inward Family, and having a Root in thy Temper, plead a Right and Propriety in thee Examine well thy complexional Inclinations Raise early Batteries against those strongholds built upon the Rock of Nature, and make this a great part of the Militia of thy Life The politick Nature of Vice must be opposed by Policy, and therefore wise Honesties project and plot against Sin, wherein notwithstanding we are not to rest in Generals, or the trite Stratagems of Art That may succeed with one Temper which may prove successless with another there is no Community or Commonwealth of Virtue, every Man must study his own Economy, and erect these Rules unto the Figure of himself

SECT  
XLVIII  
See below,  
p 231

Lastly, If length of Days be thy Portion, make it not thy Expectation Reckon not upon long Life, but live always beyond thy Account He that so often suriveth his Expectation, lives many Lives, and will hardly complain of the shortness of his Days Time past is gone like a shadow, make Times to come present Conceive that near which may be far off, approximate thy last Times by present Apprehensions of them live like a Neighbour unto Death, and think there is but little to come And since there is something in us that must still live on,

joyn both Lives together , unite them in thy  
Thoughts and Actions and live in one but for  
the other He who thus ordereth the Pur-  
poses of this Life, will never be far  
from the next , and is in some  
manner already in it, by an  
happy Conformity, and  
close Apprehen-  
sion of it

*FINIS.*



# CHRISTIAN MORALS,

BY

S<sup>r</sup> THOMAS BROWN,  
OF NORWICH, *M.D*

And AUTHOR of  
RELIGIO MEDICI.

---

Published from the Original and Correct Manuscript of the Author;  
by *JOHN JEFFERY*, D. D.  
ARCH-DEACON of NORWICH.

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TO THE RIGHT HONOURABLE  
DAVID, EARL OF BUCHAN,  
VISCOUNT AUCHTERHOUSE,  
LORD CARDROSS AND GLENDOVACHIE,  
*ONE OF THE LORDS COMMISSIONERS  
OF POLICE  
AND LORD LIEUTENANT OF THE COUNTIES  
OF STIRLING AND CLACKMANNAN  
IN NORTH BRITAIN*

MY LORD,

The Honour you have done our Family obligeth us to make all just Acknowledgments of it, and there is no Form of Acknowledgment in our power more worthy of Your Lordships Acceptance than this Dedication of the Last Work of our Honoured and Learned Father Encouraged hereunto by the Knowledge we have of Your Lordships Judicious Relish of universal Learning and sublime Virtue, we beg the Favour of Your Acceptance of it, which will very much oblige our Family in general, and her in particular, who is,

My Lord,

Your Lordships most humble Servant,

ELIZABETH LITTELTON.

[1716]



## THE PREFACE.

IF any One, after he has read *Religio Medici* and the ensuing Discourse, can make Doubt whether the same Person was the Author of them both, he may be assured by the Testimony of Mrs LITTELTON, Sr THOMAS BROWN's Daughter, who lived with her Father when it was composed by Him, and who at the time read it written by his own Hand, and also by the Testimony of Others, (of whom I am One,) who read the MS of the Author immediately after his Death, and who have since read the same, from which it hath been faithfully and exactly transcribed for the Press. The Reason why it was not printed sooner is, because it was unhappily lost, by being mislay'd among other MSS for which Search was lately made in the Presence of the Lord Arch-Bishop of Canterbury, of which his Grace by Letter informed Mrs LITTELTON, when he sent the MS to her. There is nothing printed in the Discourse, or in the short notes, but what is found in the Original MS of the Author, except only where an Oversight had made the Addition or Transposition of some words necessary.

JOHN JEFFERY,

ARCH-DEACON *of* NORWICH.

# CHRISTIAN MORALS.

## PART I.

**T**READ softly and circumspectly in this SECT. 1  
sunambulatory Track and narrow Path of Pursue  
Goodness pursue Virtue virtuously virtue vir-  
good Actions nor render Virtues disputable tuously  
Stain not fair Acts with foul Intentions main  
not Uprightness by halting Concomitances, nor  
circumstantially deprave substantial Goodness

Consider whereabouts thou art in Cebes's *Table*, or that old Philosophical *Pinnax* of the Life of Man whether thou art yet in the Road of uncertainties, whether thou hast yet entered the narrow Gate, got up the Hill and asperous way, which leadeth unto the House of Sanity, or taken that purifying Potion from the hand of sincere Erudition, which may send thee clear and pure away unto a virtuous and happy Life

In this virtuous Voyage of thy Life hull not about like the Ark without the use of Rudder, Mast, or Sail, and bound for no Port Let not disappointment cause Despondency, nor difficulty Despair Think not that you are Sailing from Lima to Manilla, when you may fasten up

**PART I** the Rudder, and sleep before the Wind; but expect rough Seas, Flaws, and contrary Blasts, and 'tis well if by many cross Tacks and Veerings you arrive at the Port, for we sleep in Lyons Skins in our Progress unto Virtue, and we slide not, but climb unto it

Sit not down in the popular Forms and common Level of Virtues Offer not only Peace- Offerings but Holocausts unto God where all is due make no reserve, and cut not a Cummin Seed with the Almighty To serve Him singly to serve our selves, were too partial a piece of Piety, not like to place us in the illustrious Mansions of Glory

**SECT II**  
A triumph  
(not ovation)  
over thy  
passions.

Rest not in an Ovation, but a Triumph over thy Passions let Anger walk hanging down the head, let Malice go manacled, and Envy fetter'd after thee Behold within thee the long train of thy Trophies, not without thee Make the quarrelling Lapithytes sleep, and Centaurs within lye quiet Chain up the unruly Legion of thy breast, lead thine own captivity captive, and be *Cæsar* within thyself.

**SECT III**  
Adjourn  
not thy  
chastity

He that is Chast and Continent not to impair his strength, or honest for fear of Contagion, will hardly be heroically virtuous Adjourn not this virtue untill that temper, when Cato could lend out his Wife, and impotent Satyrs write Satyrs upon Lust But be chaste in thy flaming Days, when Alexander dar'd not trust his eyes upon the fair Sisters of Darius, and when so many think there is no other way but Origen's.

Show thy Art in Honesty, and loose not thy  
 Virtue by the bad Managery of it Be tem-  
 perate and sober, not to preserve your body in  
 an ability for wanton ends, not to avoid the  
 infamy of common transgressors that way, and  
 thereby to hope to expiate or palliate obscure  
 and closer vices, not to spare your pulse, nor  
 simply to enjoy health, but in one word, that  
 thereby you may truly serve GOD, which every  
 sickness will tell you you cannot well do without  
 health The sick Man's Sacrifice is but a lame  
 Oblation Pious Treasures lay'd up in healthful  
 days plead for sick non performances without  
 which we must needs look back with anxiety  
 upon the lost opportunities of health and may  
 have cause rather to envy than pity the ends of  
 penitent publick Sufferers, who go with health-  
 full prayers unto the last Scene of their lives  
 and in the Integrity of their faculties return  
 their Spirit unto GOD That gave it

PART I  
 Be tempe  
 rate

to serve God  
 better

Eccles vii 7

Be Charitable before wealth make thee co-  
 vetous, and loose not the glory of the Mite If  
 Riches encase, let thy mind hold pace with  
 them, and think it not enough to be Liberal  
 but Munificent Though a Cup of cold water  
 from some hand may not be without its reward,  
 yet stick not thou for Wine and Oil for the  
 Wounds of the Distressed, and treat the poor,  
 as our Saviour did the Multitude, to the riches  
 of some baskets Diffuse thy beneficence early  
 and while thy Treasures call thee Master thou  
 may be an Atropos of thy Fortunes before that  
 of thy Life, and thy wealth cut off before that

SECT 1  
 Charity  
 St Mark xii  
 41 &c

St Matth x  
 40

St Luke x  
 4

St John vi  
 13  
 Diffuse thy  
 beneficence  
 early

PART I hour, when all Men shall be poor, for the Justice of Death looks equally upon the dead, and Charon expects no more from Alexander than from Irus

SECT VI  
give largely,  
widely  
Eccl xi 2  
St. Luke vi  
30

*Give not only unto seven, but also unto eight,* that is, unto more than many Though to *give unto every one that asketh* may seem severe advice, yet give thou also before asking, that is, where want is silently clamorous, and mens Necessities, not their Tongues, do loudly call for thy Mercies . For though sometimes necessitousness be dumb, or miser speak not out, yet true Charity is sagacious, and will find out hints for benecence Acquaint thy self with the Physiognomy of Want, and let the dead colours and first lines of necessity suffice to tell thee there is an object for thy bounty Spare not where thou canst not easily be prodigal, and fear not to be undone by mercy I or since *he who hath pity on the poor lendeth unto the Almighty Rewards*, Who observes no Ides but every day for His payments, Charity becomes pious Usury, Christian Liberality the most thriving industry, and what we adventure in a Cockboat may return in a Carrack unto us He who thus casts his bread upon the Water shall surely find it again, for though it falleth to the bottom, it sinks but like the Ark of the Prophet, to arise again unto him

Prov xix  
17

Eccles xi 1  
2 Kings vi  
5-7

SECT VII  
The covetous  
merciless to  
themselves,

If Avarice be thy Vice yet make it not thy Punishment Miserable men commiserate not themselves, boweless unto others, and merciless unto their own bowels. Let the fruition of

things bless the possession of them, and think it more satisfaction to live richly than dye rich. For since thy good works, not thy goods, will follow thee, since wealth is an appertenance of life, and no dead Man is Rich, to famish in Plenty, and live poorly to dye Rich, were a multiplying improvement in Madness, and use upon use in Folly

Trust not to the Omnipotency of Gold, and say not unto it, *Thou art my Confidence*. Kiss not thy hand to that Terrestrial Sun, nor bore thy ear unto its servitude. A Slave unto Mammon makes no servant unto GOD. Covetousness cracks the sinews of Faith, numbs the apprehension of any thing above sense, and only affected with the certainty of things present, makes a peradventure of things to come, lives but unto one World, nor hopes but fears another, makes their own death sweet unto others, bitter unto themselves, brings formal sadness, scenical mourning, and no wet eyes at the grave

Persons lightly dipt, not grain'd in generous Honesty, are but pale in Goodness, and faint hued in Integrity. But be thou what thou verthuously art, and let not the Ocean wash away thy Tincture. Stand magnetically upon that Axis where prudent simplicity hath fixt thee, and let no attraction invert the Poles of thy Honesty. That Vice may be uneasy and even monstrous unto thee, let iterated good Acts and long confirmed habits make Virtue almost natural, or a second nature in thee. Since vir-

PART I

Rev xiv 13.

SECT VIII

Job xxxi

24, 27

Ex xiv 6

St Matth vi

24

live but unto one world.

SECT IX

Be grain'd

in virtue,

not lightly

dipt

**PART I** tuous superstitions have commonly generous foundations, dive into thy inclinations, and early discover what nature bids thee to be, or tells thee thou may'st be. They who thus timely descend into themselves, and cultivate the good seeds which nature hath set in them, prove not shrubs but Cedars in their generation, and to be in the form of the best of the Bad, or the worst of the Good, will be no satisfaction unto them

**SECT. X**  
Plain virtue  
Have no  
by ends

Make not the consequence of Virtue the ends thereof. Be not benighted for a name or Cymbal of applause, nor exact and just in Commerce for the advantages of Trust and Credit, which attend the reputation of true and punctual dealing, for these Rewards, though unsought for, plain Virtue will bring with her. To have other by-ends in good actions soweth Laudible performances, which must have deeper roots, motives and instigations, to give them the stamp of Virtues

**SECT. XI**  
Law of thy  
country,  
not the *non*  
*ultra* of thy  
honesty

Let not the Law of thy Country be the *non ultra* of thy Honesty, nor think that always good enough which the Law will make good. Narrow not the Law of Charity, Equity, Mercy, joyn Gospel Righteousness with Legal Right, be not a mere Gamaliel in the Faith, but let the Sermon in the Mount be thy *Targum* unto the Law of Sinah

**SECT. XII**  
Morality not  
ambulatory

Live by old Ethicks and the classical Rules of Honesty. Put no new names or notions upon Authentick Virtues and Vices. Think not that Morality is Ambulatory, that Vices in

one age are not Vices in another, or that Virtues, PART I  
 which are under the everlasting Seal of right  
 Reason, may be Stamped by Opinion. And No new  
 therefore, though vicious times invert the opi- ethicks.  
 nions of things, and set up a new Ethicks  
 against Virtue, yet hold thou unto old Morality,  
 and rather than *follow a multitude to do evil*, Ec xxiii 2  
 stand like Pompey's Pillar conspicuous by thy  
 self, and single in Integrity And since the  
 worst of times afford imitable Examples of  
 Virtue, since no Deluge of Vice is like to be  
 so general but more than eight will escape,  
 eye well those Heroes who have held their  
 Heads above Water, who have touched Pitch Ecclus xiii  
 and not been dehed, and in the common Con- 1  
 tagion have remained uncorrupted

Let Age, not Envy, draw wrinkles on thy SECT XIII  
 cheeks, be content to be envyd, but envy not Envy, an  
 Emulation may be plausible, and Indignation absurd  
 allowable, but admit no treaty with that passion depravity  
 which no circumstance can make good A dis-  
 placency at the good of others because they  
 enjoy it, though not unworthy of it, is an absurd  
 depravity, sticking fast unto corrupted nature,  
 and often too hard for Humility and Charity,  
 the great Suppressors of Envy This surely  
 is a Lyon not to be strangled but by Hercules  
 himself, or the highest stress of our minds, and  
 an Atom of that power *which subdueth all things* Phil iii 21  
*unto it self*

Owe not thy Humility unto humiliation from SECT XIV  
 adversity, but look humbly down in that State Humility,  
 when others look upwards upon thee. 'I think owe not to  
humiliation.



PART I. not thy own shadow longer than that of others, nor delight to take the Altitude of thy self Be patient in the age of Pride, when Men live by short intervals of Reason under the dominion of Humour and Passion, when its in the Power of every one to transform thee out of thy self, and run thee into the short madness If you cannot imitate Job, yet come not short of Socrates, and those patient Pagans who tied the Tongues of their Enemies, while they perceived they spit their malice at brazen Walls and Statues

SECT XV  
Forgiveness  
to be total  
Eph iv 26

*Let not the Sun in Capricorn go down upon thy wrath*, but wipe thy wrongs in Ashes Draw the Curtain of night upon injuries, shut them up in the lower of Oblivion, and let them be as though they had not been To forgive our Enemies, yet hope that GOD will punish them, is not to forgive enough, to forgive them our selves, and not to pray GOD to forgive them, is a partial piece of Charity forgive thine enemies totally, and without any reserve, that however GOD will revenge thee

SECT XVI  
Charity the  
crowning  
grace

While thou so hotly disclaimest the Devil, be not guilty of Diabolism Fall not into one name with that unclean Spirit, nor act his nature whom thou so much abhorrest, that is to accuse, calumniate, backbite, whisper, detract, or sinistiously interpret others, degenerate depravities, and narrow minded vices, not only below St Paul's noble Christian, but Aristotle's true Gentleman First not with some that the Epistle of St. James is Apocryphal, and

so read with less fear that Stabbing Truth, that **PART I**  
 in company with this vice thy Religion is in vain. **St James**  
 Moses broke the Tables without breaking of the **1 26**  
 Law, but where Charity is broke, the Law it self **Lx xxxii**  
 is shattered, which cannot be whole without **19**  
 Love, which is the fulfilling of it Look humbly **Rom xiii**  
 upon thy Virtues, and though thou art Rich **10**  
 in some, yet think thy self Poor and Naked  
 without that Crowning Grace, which thinketh **1 Cor xiii 4,**  
 no evil, which envieth not, which beareth, **&c**  
 hopeth believeth, endureth all things With  
 these sure Graces, while busy Tongues are **St Luke**  
 crying out for a drop of cold Water, mutes **xvi 74**  
 may be in happiness, and sing the *Misagion* **Rev ii 8**  
 in Heaven

However thy understanding may waver in **SECT XVII**  
 the Theories of True and False, yet fasten the **Fasten the**  
 Rudder of thy Will, steer strait unto good, and **rudder of thy**  
 fall not foul on evil Imagination is apt to rove, **will steer**  
 and conjecture to keep no bounds Some have **strait**  
 run out so far, as to fancy the Stars might be **unto good**  
 but the light of the Crystalline Heaven shot  
 through perforations on the bodies of the Orbs  
 Others more ingeniously doubt whether there  
 hath not been a vast tract of Land in the At-  
 lantick Ocean, which Earthquakes and violent  
 causes have long ago devoured Speculative  
 Misapprehensions may be innocuous, but im-  
 morality pernicious Theorical mistakes and  
 Physical Deviations may condemn our Judg-  
 ments, not lead us into Judgment, but per-  
 versity of Will immoral and sinfull enormities  
 walk with Adraste and Nemesis at their Backs,

**PART I.** pursue us unto Judgment, and leave us viciously miserable

**SECT XVIII**  
Bid early  
defiance to  
thy rooted  
vices.

Bid early defiance unto those Vices which are of thine inward Family, and having a root in thy Temper plead a right and propriety in thee Raise timely batteries against those strong holds built upon the Rock of Nature and make this a great part of the Militia of thy life Delude not thy self into iniquities from participation or community. which abate the sense but not the obliquity of them To conceive sins less, or less of sins, because others also transgress, were morally to commit that natural fallacy of Man, to take comfort from Society, and think adversities less, because others also suffer them The politick nature of Vice must be opposed by Policy, and therefore wiser Honesties project and plot against it, wherein notwithstanding we are not to rest in generals, or the true Stratagems of Art That may succeed with one which may prove successless with another there is no community or common-weal of Virtue, every man must study his own oeconomy, and adapt such rules unto the figure of himself.

**SECT XIX**  
Be substantially great

Be substantially great in thy self, and more than thou appearest unto others, and let the World be deceived in thee, as they are in the Lights of Heaven Hang early plummets upon the heels of Pride, and let Ambition have but an Epicycle and narrow circuit in thee Measure not thy self by thy morning shadow, but by the extent of thy grave, and Reckon thy self above

the Earth by the line thou must be contented **PART I**  
 with under it Spread not into boundless Ex-  
 pansions either of designs or desires Think  
 not that mankind liveth but for a few, and that  
 the rest are born but to serve those Ambitions,  
 which make but flies of Men and wildeinnesses  
 of whole Nations Swell not into vehement  
 actions which imbriol and confound the Earth,  
 but be one of those violent ones which force the  
 Kingdom of Heaven If thou must needs rule **St Matth**  
 be Zenos King, and enjoy that Empire which **12**  
 every Man gives himself He who is thus his  
 own Monarch contentedly sways the Scepter  
 of himself, not envying the Glory of Crowned  
 Heads and Llohmis of the Earth Could the  
 World unite in the practise of that despised  
 train of Virtues, which the Divine Lthicks of  
 our Saviour hath so inculcated unto us, the  
 furious face of things must disappear, Eden  
 would be yet to be found, and the Angels might  
 look down not with pity, but Joy upon us

Though the Quickness of thine Ear were able **SFCT XX**  
 to reach the noise of the Moon which some **Be deaf to**  
 think it maketh in it's rapid revolution, though **calumnia**  
 the number of thy Ears should equal *Argus* his **tor**  
 Eyes, yet stop them all with the wise man's  
 wax, and be deaf unto the suggestions of Fale  
 bearers, Calumniators, Pickthank or Malevo-  
 lent Delators, who, while quiet Men sleep, **St Matth**  
 sowing the Tares of discord and division, dis- **25**  
 tract the tranquillity of Charity and all friendly  
 Society These are the Tongues that set the  
 world on fire, cankers of reputation, and, like **St James**  
**iii 6**

PART I  
Jonah iv  
6, 7  
they *relieve*  
the devils.

that of Jonas his Gourd, wither a good name in a night Evil Spirits may sit still while these Spirits walk about, and perform the business of Hell To speak more strictly, our corrupted hearts are the Factories of the Devil, which may be at work without his presence For when that circumventing Spirit hath drawn Malice, Envy, and all unrighteousness unto well rooted habits in his disciples, iniquity then goes on upon its own legs, and if the gate of Hell were shut up for a time, Vice would still be fertile and produce the fruits of Hell Thus when GOD forsakes us, Satan also leaves us for such offenders he looks upon as sure and sealed up, and his temptations then needless unto them

SECT XXI  
Annihilate  
not GOD's  
mercies by  
ingratitude

See above,  
P 97

Annihilate not the Mercies of GOD by the Oblivion of Ingratitude For Oblivion is a kind of Annihilation, and for things to be as though they had not been is like unto never being Make not thy Head a Grave, but a Repository of GOD's mercies Though thou hadst the Memory of Seneca, or Simonides, and Conscience the punctual Memorist within us, yet trust not to thy Remembrance in things which need Phylacteries Register not only strange, but merciful occurrences Let Ephemerides not Olympiads give thee account of His mercies Let thy Diaries stand thick with dutiful Mementos and Asterisks of acknowledgment And to be compleat and forget nothing, date not His mercy from thy nativity, look beyond the World, and before the *Æra* of Adam

Paint not the Sepulcher of thy self, and strive not to beautify thy corruption. Be not an Advocate for thy Vices, nor call for many Hour-Glasses to justify thy imperfections. Think not that always good which thou thinkst thou canst always make good, nor that concealed which the Sun doth not behold. That which the Sun doth not now see will be visible when the Sun is out, and the Stars are fallen from Heaven. Mean while there is no darkness unto Conscience, which can see without Light, and in the deepest obscurity give a clear Draught of things, which the Cloud of dissimulation hath conceal'd from all eyes. There is a natural standing Court within us, examining, acquitting, and condemning at the Tribunal of our selves, wherein iniquities have their natural Theta's, and no nocent is absolved by the verdict of himself. And therefore, although our transgressions shall be tryed at the last bar, the process need not be long, for the Judge of all knoweth all, and every Man will nakedly know himself, and when so few are like to plead *not Guilty*, the Assize must soon have an end.

Comply with some humors, bear with others, but serve none. Civil complacency consists with decent honesty. Flattery is a Juggler, and no Kin unto Sincerity. But while thou maintainest the plain path, and scornest to flatter others, fall not into self Adulation, and become not thine own Parasite. Be deaf unto thy self, and be not betrayed at home. Self-credulity, pride, and levity lead unto self-Idolatry. There

PART I  
SECT XXII  
Conscience  
will shorten  
the great  
assize

See below,  
p 217

SECT XXIII  
Flattery is a  
juggler

fall not into  
self adula-  
tion

**PART I** is no Damocles like unto self opinion, nor any Siren to our own fawning Conceptions To magnify our minor things, or hug our selves in our apparitions, to afford a credulous Ear unto the clawing suggestions of fancy, to pass our days in painted mistakes of our selves, and though we behold our own blood, to think our selves the Sons of Jupiter, are blandishments of self love, worse than outward delusion By this Imposture Wise Men sometimes are mistaken in their Elevation, and look above themselves, and Fools, which are Antipodes unto the Wise, conceive themselves to be but their *Periæci*, and in the same parallel with them

**SECT XXIV**  
Study the  
dominion of  
thyself

Be not a *Hercules furios* abroad, and a Pollution within thy self To chase our Enemies out of the Field, and be led captive by our Vices, to beat down our Foes, and fall down to our Concupiscences, are Solecisms in Moral Schools, and no Laurel attends them To well manage our Affections and wild Hoises of Plato, are the highest Cicenses, and the noblest Digladiation is in the Theater of our selves for therein our inward Antagonists, not only like common Gladiators, with ordinary Weapons and down right Blows make at us, but also like Retiary and Laqueary Combatants, with Nets, Frauds, and Entanglements fall upon us Weapons for such combats are not to be forged at Lipara Vulcan's Art doth nothing in this internal Militia, wherein not the Armour of Achilles, but the Armature of St Paul, gives the Glorious day, and Triumphs not Leading

**Eph. vi. 11,**  
**&c.**

up into Capitols, but up into the highest PART L  
Heavens And therefore, while so many think  
it the only valour to command and master  
others, study thou the *Dominion of thy self*,  
and quiet thine own Commotions Let Right  
Reason be thy Lycurgus, and lift up thy hand  
unto the Law of it, move by the Intelligences  
of the superiour Faculties, not by the Rapt of  
Passion, nor merely by that of Temper and  
Constitution They who are merely carried on  
by the Wheel of such Inclinations, without the  
Hand and Guidance of Sovereign Reason, are  
but the Automatus part of mankind, rather  
lived than living, or at least underliving them-  
selves

Let not Fortune, which hath no name in SEC: XXV  
Fortune  
hath no  
name in  
Scripture  
See above,  
p 29  
Scripture, have any in thy Divinity Let Pro-  
vidence, not Chance, have the honour of thy  
acknowledgments, and be thy Oedipus in Con-  
tingences Mark well the Paths and winding  
Ways thereof, but be not too wise in the Con-  
struction, or sudden in the Application The  
Hand of Providence writes often by Abbre- The hand of  
Providence  
viatures, Hieroglyphicks or short Characters,  
which, like the Laconism on the Wall, are not  
to be made out but by a Hint or Key from that  
Spirit which indited them Leave future occur-  
rences to their uncertainties, think that which  
is present thy own, and since 'tis easier to  
foretell an Eclipse, than a foul Day at some  
distance, look for little regular below Attend  
with patience the uncertainty of Things, and  
what lieth yet unexerted in the Chaos of Fu-



**PART I**     **turity**     The uncertainty and ignorance of Things to come makes the World new unto us by unexpected Emergences, whereby we pass not our days in the tute road of affairs affording no Novity, for the novellizing Spirit of Man lives by variety and the new Faces of Things

**SECT XXVI**  
Money and  
honours not  
to be re-  
jected

Though a contented Mind enlaigeth the dimension of little things, and unto some 'tis Wealth enough not to be Poor, and others are well content, if they be but Rich enough to be Honest, and to give every Man his due, yet fall not into that obsolete Affectation of Bravery to throw away thy Money, and to reject all Honours or honourable stations in this courtly and splendid World     Old Generosity is superannuated, and such contempt of the World out of date     No Man is now like to refuse the favour of great ones, or be content to say unto Princes, *Stand out of my Sun*     And if any there be of such antiquated Resolutions, they are not like to be tempted out of them by great ones, and 'tis fair if they escape the name of Hypochondriacks from the Genius of latter times, unto whom contempt of the World is the most contemptible opinion, and to be able, like Bias, to cary all they have about them were to be the eighth Wise man     However, the old tetrick Philosophers look'd always with Indignation upon such a Face of Things, and observing the unnatural current of Riches, Power, and Honour in the World, and withall the imperfection and demerit of persons often advanced unto them, were tempted unto angry Opinions, that Affairs

were ordered more by Stars than Reason, and that things went on rather by Lottery than Election

PART I

If thy Vessel be but small in the Ocean of this World, if Meanness of Possessions be thy allotment upon Earth, forget not those Virtues which the great Disposer of all bids thee to entertain from thy Quality and Condition, that is, Submission, Humility, Content of mind, and Industry. Content may dwell in all Stations To be low, but above contempt, may be high enough to be Happy. But many of low Degree may be higher than computed, and some Cubits above the common Commensuration, for in all States Virtue gives Qualifications and Allowances, which make out defects. Rough Diamonds are sometimes mistaken for Pebbles, and Meanness may be Rich in Accomplishments, which Riches in vain desire. If our merits be above our Stations, if our intrinsic Value be greater than what we go for or our Value than our Valuation, and if we stand higher in GOD'S, than in the Censor's Book, it may make some equitable balance in the inequalities of this World, and there may be no such vast Chasm or Gulph between disparities as common Measures determine. The Divine Eye looks upon high and low differently from that of Man. They who seem to stand upon Olympus, and high mounted unto our eyes, may be but in the Valleys and low Ground unto His, for He looks upon those as highest who nearest approach His Divinity, and upon those as lowest who are farthest from it.

SECT XXVII

Content may dwell in all stations

PART I  
SECT  
XXVIII

See above,  
p 114

Nothing  
totally bad

though  
dross in  
all human  
temper

When thou lookest upon the Imperfections of others, allow one Lye for what is Laudable in them, and the balance they have from some excellency, which may render them considerable While we look with fear or hatred upon the Teeth of the Viper, we may behold his Eye with love In venomous Natures something may be amiable Poysons afford Antipoysons nothing is totally, or altogether uselesly bad Notable Virtues are sometimes dished with notorious Vices and in some vicious tempers have been found illustrious Acts of Virtue, which makes such observable worth in some actions of King Demetrius, Antonius, and Ahab, as are not to be found in the same kind in Aristides, Numæ, or David Constancy, Generosity, Clemency, and Liberality have been highly conspicuous in some Persons not marked out in other concerns for Example or Imitation But since Goodness is exemplary in all, if others have not our Virtues, let us not be wanting in theirs, nor, scorning them for their Vices whereof we are free, be condemned by their Virtues wherein we are deficient There is Dross, Alloy, and Embasement in all human Temper, and he flieth without Wings, who thinks to find Ophyr or pure Metal in any For perfection is not, like Light, center'd in any one Body, but, like the dispersed Seminalities of Vegetables at the Creation, scattered through the whole Mass of the Earth, no place producing all, and almost all some. So that 'tis well, if a perfect Man can be made out of many Men, and, to the per-

fect Eye of GOD, even out of Mankind Time, PART I  
 which perfects some Things, imperfects also  
 others Could we intimately apprehend the  
 Ideated Man, and as he stood in the intellect of  
 GOD upon the first exertion by Creation, we  
 might more narrowly comprehend our present  
 Degeneration, and how widely we are fallen  
 from the pure Exemplar and Idea of our Nature  
 for after this corruptive Elongation from a  
 primitive and pure Creation, we are almost lost  
 in Degeneration, and Adam hath not only  
 fallen from his Creator, but we our selves from  
 Adam, our Psycho and primary Generator

Quarrel not rashly with Adversities not yet  
 understood, and overlook not the Mercies often  
 bound up in them, for we consider not suffi-  
 ciently the good of Evils, nor fairly compute  
 the Mercies of Providence in things afflictive  
 at first hand The famous Andrius Doria being  
 invited to a Feast by Aloysio Fieschi with  
 design to Kill him, just the night before fell  
 mercifully into a fit of the Gout, and so escaped  
 that mischief When Cato intended to kill  
 himself, from a blow which he gave his servant,  
 who would not reach his Sword unto him, his  
 Hand so swelled that he had much ado to effect  
 his design Hereby any one but a resolved  
 Stoick might have taken a fair hint of con-  
 sideration, and that some mercifull Genius  
 would have contrived his preservation To be  
 sagacious in such interurrences is not Super-  
 stition, but wary and pious Discretion, and to  
 contemn such hints were to be deaf unto the

SECT XXX  
 Overlook  
 not the mer-  
 cies often  
 bound up in  
 adversities

Plutarch  
*Vit Cat*  
 cc 68 70

**PART I** speaking hand of GOD, wherein Socrates and Cardan would hardly have been mistaken

**SECT XXX**  
Pass not the  
Rubicon of  
sin,

See above,  
p 131

Homer, II  
1 590

merciful  
interventions may  
recall us

**SECT XXXI**  
Confound  
not the  
distinctions  
of men and  
women

Break not open the gate of Destruction, and make no haste or bustle unto Ruin Post not heedlessly on unto the *non ultra* of Iolly, or precipice of Perdition Let vicious ways have their Tropicks and Deflexions, and swim in the Waters of Sin but as in the Asphaltick Lake, though smeared and dechled, not to sink to the bottom If thou hast dipt thy foot in the Brink, yet venture not over Rubicon run not into Extremities from whence there is no regression In the vicious ways of the World it mercifully fallth out that we become not ex tempore wicked, but it taketh some time and pains to undo our selves We fall not from Virtue, like Vulcan from Heaven in a day Bad Dispositions require some time to grow into bad Habits, bad Habits must undermine good, and often repeated acts make us habitually evil so that by gradual depravations, and while we are but staggeringly evil, we are not left without Parentheses of considerations, thoughtful rebukes, and merciful interventions, to recall us unto our selves For the Wisdom of GOD hath methodiz'd the course of things unto the best advantage of goodness, and thinking Considerators overlook not the tract thereof

Since Men and Women have their proper Virtues and Vices, and even Twins of different sexes have not only distinct coverings in the Womb, but differing qualities and virtuous

Habits after, transplace not their Proprieties **PART I**  
 and confound not their Distinctions Let Masculine and feminine accomplishments shine in their proper Orbs, and adorn their respective subjects However unite not the Vices of both Sexes in one, be not Monstrous in Iniquity, nor Hermaphroditically Vicious

If gencious Honesty, Valour, and plain Dealing, be the Cognisance of thy Family or Characteristick of thy Countv, hold fast such inclinations suckt in with thy first Breath, and which lay in the Cradle with thee Fall not into transforming degenerations, which under the old name create a new Nation Be not an Alien in thine own Nation, bring not Orontes into Tiber, learn the Virtues not the Vices of thy foreign Neighbours, and make thy imitation by discretion not contagion Feel something of thy self in the noble Acts of thy Ancestors and find in thine own Genius that of thy Predecessors Rest not under the Expired merits of others, shine by those of thy own I lame not like the central fire which enlightneth no l yes, which no Man seeth, and most men think there's no such thing to be seen Add one Ray unto the common Lustre, add not only to the Number but the Note of thy Generation, and prove not a Cloud but an Asterisk in thy Region

Since thou hast an Alatum in thy Breast, which tells thee thou hast a Living Spirit in thee above two thousand times in an hour, dull not away thy Days in sloathful supinity and the tediousness of doing nothing To strenuous

SECT XXXII  
 Rest not  
 under the  
 merits of thy  
 ancestors,  
 shine by  
 thy own

SECT XXXIII  
 Dull not  
 away thy  
 days in sloth

PART I  
Tediumness  
of doing  
nothing

Minds there is an inquietude in overquietness, and no laboriousness in labour, and to tread a mile after the slow pace of a Snail, or the heavy measures of the Lazy of Brazilia, were a most tiring Pennance, and worse than a Race of some furlongs at the Olympicks. The rapid courses of the heavenly bodies are rather imitable by our Thoughts than our corporeal Motions, yet the solemn motions of our lives amount unto a greater measure than is commonly apprehended. Some few men have surrounded the Globe of the Earth, yet many in the set Locomotions and movements of their days have measured the circuit of it, and twenty thousand miles have been exceeded by them. Move circumspectly not meticulously, and rather carefully solicitous than anxiously sollicitudinous. Think not there is a Lyon in the way, nor walk with Lenden Sandals in the paths of Goodness, but in all Virtuous motions let Prudence determine thy measures. Strive not to run like Hercules, a furlong in a breath. Festination may prove Precipitation, deliberating delay may be wise cunctation, and slowness no sloathfulness.

Prov. xxii  
13

SALUT. XXXIV  
I use not  
thy tongue  
in the en-  
comium of  
thy self  
Ps. cxviii. i

Since Virtuous Actions have their own Trumpets, and without any noise from thy self will have their resound abroad, busy not thy best Member in the Encomium of thy self. Praise is a debt we owe unto the Virtues of others, and due unto our own from all, whom Malice hath not made Mutes, or Envy struck Dumb. Fall not however into the common prevaricating way of self commendation and boasting, by denoting

the imperfections of others He who discom- PART I  
mendeth others obliquely commendeth himself.  
He who whispers their infirmities proclaims his  
own Exemption from them, and consequently  
says, *I am not as this Publican*, or *Hic niger*, St Luke  
whom I talk of Open ostentation and loud vain- xviii 11  
glory is more tolerable than this obliquity, as but  
containing some breath no Ink, as but consisting  
of a personal piece of folly, nor complicated with  
uncharitableness Superfluously we seek a pre-  
carious applause abroad every good Man hath  
his *plaudite* within himself, and though his  
tongue be silent, is not without loud Cymbals  
in his Breast Conscience will become his  
Panegyrist, and never forget to crown and extol  
him unto himself

Bless not thy self only that thou wert born in  
Athens but among thy multiplied acknow-  
ledgments lift up one hand unto Heaven, that  
thou wert born of Honest Parents, that Mo-  
desty, Humility, Patience, and Veracity lay in  
the same Egg, and came into the World with  
thee From such foundations thou may'st be  
Happy in a Virtuous precocity, and make an  
early and long walk in Goodness, so may'st  
thou more naturally feel the contrariety of Vice  
unto Nature, and resist some by the Antidote of  
thy Temper As Charity covers, so Modesty  
preventeth, a multitude of sins, withholding  
from noon day Vices and brazen-brow'd Ini-  
quities, from sinning on the house top, and  
painting our follies with the rays of the Sun  
Where this Virtue reigneth, though Vice may

SECT XXXV  
Be thankful  
for honest  
parents

Modesty  
preventeth  
a multitude  
of sins



**PART I** show its Head, it cannot be in its Glory where shame of sin sets, look not for Virtue to arise, for when Modesty taketh Wing, Astræa goes soon after

**SECT XXXVI**  
 Heroism of  
 the soldiery

The Heroical vein of Mankind runs much in the Souldiery, and couragious part of the World, and in that form we oftenest find Men above Men History is full of the gallantry of that Tribe, and when we read their notable Acts, we easily find what a difference there is between a Life in Plutarch and in Laertius Where true Fortitude dwells, Loyalty, Bounty, Friendship, and Fidelity may be found A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a Hand to burn for their Countiy and their Friend Small and creeping things are the product of petty Souls He is like to be mistaken, who makes choice of a covetous Man for a Friend or relieth upon the Reed of narrow and poltison Friendship Pityful things are only to be found in the cottages of such Breasts, but bright Thoughts, clear Deeds, Constancy, Fidelity, Bounty, and generous Honesty are the Gems of noble Minds, wherein (to derogate from none,) the true Heroick English Gentleman hath no Peer.

the English  
 gentleman

## CHRISTIAN MORALS.

### PART II.

**P**UNISH not thy self with Pleasure ; glut not thy sense with palative Delights , nor revenge the contempt of Temperance by the penalty of Satiety Were there an Age of delight or any pleasure durable, who would not honour Voluptia ? but the Race of Delight is short, and Pleasures have mutable faces The pleasures of one age are not pleasures in another, and their Lives fall short of our own Even in our sensual days the strength of delight is in its seldomness or rarity, and sting in its satiety Mediocrity is its Life, and immoderacy its Confusion The luxurious Emperors of old inconsiderately satiated themselves with the Dainties of Sea and Land, till, wearied through all varieties, their refectations became a study unto them, and they were fain to feed by Invention Novices in true Epicurism<sup>1</sup> which by mediocrity, paucity, quick and healthful Appetite, makes delights smartly acceptable, whereby Epicurus himself found *Jupiter's brain* in a piece of Cytheridian Cheese, and the Tongues of Night-

SECT. I.  
Glut not  
thyself with  
pleasure.

the strength  
of delight  
is in its  
seldomness.

PART II    Onions in a dish of Onions    Hereby healthful and temperate poverty hath the start of nauseating Luxury, unto whose clear and naked appetite every man is a fast, and in one single dish the first course of Metellus, who are cheaply hungry, and never loose their hunger, or advantage of a craving appetite, because obvious food contents it, while Nero half famish'd could not feed upon a piece of Bread, and lingering after his snowed water, hardly got down an ordinary cup of *Calda*. By such circumscriptions of pleasure the condemned Philosophers reserved unto themselves the secret of Delight, which the *Hellios* of those days lost in their exorbitances. In vain we study Delight, it is at the command of every sober Mind, and in every sense born with us, but Nature, who teacheth us the rule of pleasure, instructeth also in the bounds thereof, and where its line expireth. And therefore temperate Minds, not pressing their pleasures until the sting appeareth, enjoy their contentments contentedly and without regret, and so escape the folly of excess, to be pleased unto displacency.

SECT II  
Human  
lapses not  
to be too  
strictly  
judged

Bring candid Lyes unto the perusal of mens works, and let not Zoilism or Detraction blast well intended labours. He that endureth no faults in mens writings must only read his own, wherein for the most part all appeareth white. Quotation mistakes, inadvertency, expedition and human Lapses, may make not only Molcs but Wuts in learned Authors, who notwithstanding, being judged by the capital matter,

admit not of disparagement I should unwillingly affirm that Cicero was but slightly versed in Homer, because in his Work *De Gloria* he ascribed those verses unto Ajax, which were delivered by Hector What if Plautus in the account of Hercules mistaketh nativity for conception? Who would have mean thoughts of Apollinaris Sidonius, who seems to mistake the River Tigris for Luyhrates, and, though a good Historian and learned Bishop of Auvergne, had the misfortune to be out in the Story of David, making mention of him when the Ark was sent back by the Philistins upon a Cart, which was before his time? Though I have no great opinion of Machiavel's Learning, yet I shall not presently say, that he was but a Novice in Roman History, because he was mistaken in placing Commodus after the Lmperour Severus Capital Truths are to be narrowly eyed, collateral Lapses and circumstantial deliveries not to be too strictly sifted And if the substantial subject be well foiged out, we need not examine the sparks which irregularly fly from it

Let well-weighed Considerations, not stiff and peremptory Assumptions, guide thy discourses Pen, and Actions To begin or continue our works like Trismegistus of old, *Verum, certe verum, atque verissimum est*, would sound arrogantly unto present Ears in this strict enquiring Age, wherein, for the most part, *Probably*, and *Perhaps*, will hardly serve to mollify the Spirit of captious Contradictors If Cardan saith that a Parrot is a beautiful Bird, Scaliger will set his

PART II

SECT III  
And dog-  
matism let  
well weighed  
considera-  
tions guide

**PART II** Wits o' work to prove it a deformed Animal. The Compag of all Physical Truths is not so closely jointed, but opposition may find intrusion, nor always so closely maintained, as not to suffer attrition. Many Positions seem quodlibetically constituted, and like a Delphian Blade will cut on both sides. Some Truths seem almost Falshoods, and some Falshoods almost Truths, wherein Falshood and Truth seem almost æquilibriumously stated, and but a few grains of distinction to bear down the ballance. Some have digged deep, yet glanced by the Royal Vein, and a Man may come unto the Pericardium, but not the Heart of Truth. Besides, many things are known, as some are seen, that is by Parallaxis, or at some distance from their true and proper beings, the superficial regard of things having a different aspect from their true and central Natures. And this moves sober Pens unto suspensory and timorous assertions, nor presently to obtrude them as Sibyls leaves, which after considerations may find to be but folious appaunces, and not the central and vital interiors of Truth.

**SECT IV**

Value the Judicious, and let not mere acquests in minor parts of Learning gain thy preexistimation. 'Tis an unjust way of compute to magnify a weak Head for some Latin abilities, and to undervalue a solid Judgment, because he knows not the genealogy of Hector. When that notable King of France would have his Son to know but one sentence in Latin, had it been a good one, perhaps it had been enough. Natural

Natural  
parts and

parts and good Judgments rule the World **PART II**  
 States are not governed by Ligotisms Many good judgments rule the world  
 have ruled well who could not perhaps define a  
 Commonwealth, and they who understand not  
 the Globe of the Laith command a great part  
 of it Where natural Logick prevails not, arti-  
 ficial too often faileth Where Nature fills the  
 Sails, the Vessel goes smoothly on and when  
 Judgment is the Pilot, the Insurance need not  
 be high When Industry builds upon Nature,  
 we may expect Pyramids where thit foundation  
 is wanting the structure must be low They do  
 most by books, who could do much without  
 them, and he that chiefly owes himself unto  
 himself is the substantial Man

Let thy Studies be fixed as thy Thoughts and  
 Contemplation is, but fly not only upon the wings SEET  
Swell not  
the leaves  
of learning  
by fruitless  
repetitions  
 of Imagination join Sense unto Reason, and  
 Experiment unto Speculation, and so give life  
 unto Embryon Truths and Vices yet in their  
 Chos There is nothing more acceptable unto  
 the ingenious World, than this noble Eluctation  
 of Truth, wherein, against the tenacity of Pre-  
 judice and Prescription, this Century now pre-  
 vailleth What Libraries of new Volumes af-  
 fertimes will behold, and in what a new World  
 of Knowledge the eyes of our Posterity may be  
 happy, a few Ages may joyfully declare, and is  
 but a cold thought unto those who cannot hope  
 to behold this Exantlation of Truth, or that  
 obscured Virgin half out of the Pit Which  
 might make some content with a commutation  
 of the time of their lives, and to commend the

**PART II** Fancy of the Pythagorean metempsychosis, whereby they might hope to enjoy this happiness in their third or fourth selves, and behold that in Pythagoras, which they now but foresee in Euphorbus. The World, which took but six days to make, is like to take six thousand to make out mean while old Truths voted down begin to resume their places, and new ones arise upon us, wherein there is no comfort in the happiness of Tully's Elizium, or any satisfaction from the Ghosts of the Ancients, who knew so little of what is now well known. Men disparage not Antiquity, who prudently exalt new Enquiries, and make not them the Judges of Truth, who were but fellow Enquirers of it. Who can but magnify the Endeavors of Aristotle, and the noble start which Learning had under him, or less than pity the slender progression made upon such advantages, while many Centuries were lost in repetitions and transcriptions scaling up the Book of Knowledge? And therefore, rather than to swell the leaves of Learning by fruitless Repetitions, to sing the same Song in all Ages, nor adventure at Essays beyond the attempt of others, many would be content that some would write like Helmont or Paracelsus, and be willing to endure the monstrosity of some opinions, for divers singular notions requiring such aberrations.

**SECT VI**  
Despair not  
of better  
things

Despise not the obliquities of younger ways, nor despair of better things whereof there is yet no prospect. Who would imagine that Diogenes,

who in his younger days was a falsifier of Money, should in the after-course of his Life be so great a contemner of Metal? Some Negros, who believe the Resurrection, think that they shall rise white. Even in this life Regeneration may imitate Resurrection, our black and vitious tinctures may wear off, and goodness cloath us with candour. Good Admonitions knock not always in vain. There will be signal Examples of GOD'S mercy, and the Angels must not want their charitable Rejoyces for the conversion of lost Sinners. Figures of most Angles do nearest approach unto Circles, which have no Angles at all. Some may be near unto goodness, who are conceived far from it, and many things happen, not likely to ensue from any promises of Antecedencies. Culpable beginnings have found commendable conclusions, and infamous courses pious retractations. Detestable Sinners have proved exemplary Converts on Earth, and may be glorious in the Apartment of Mary Magdalen in Heaven. Men are not the same through all divisions of their Ages. Time, Experience, self-Reflexions, and GOD'S mercies, make in some well-temper'd minds a kind of translation before Death, and Men to differ from themselves as well as from other Persons. Hereof the old World afforded many Examples to the infamy of latter Ages, wherein Men too often live by the rule of their inclinations, so that, without any astral prediction, *the first day gives the last.* Men are commonly as they were, or rather, as bad dispositions run into worser

PART II  
whereof  
there is yet  
no prospect

St Luke  
xv 10

Seneca,  
Ld 988  
See above.  
p 66



**PART II** habits, the Evening doth not crown, but sowerly conclude the Day

SECT VII  
Gen xviii  
27—33

Speckled  
face of  
honesty in  
the world

If the Almighty will not spare us according to His merciful capitulation at Sodom, if His Goodness please not to pass over a great deal of Bad for a small pittance of Good, or to look upon us in the Lump, there is slender hope for Mercy, or sound presumption of fulfilling half his Will, either in Persons or Nations they who excel in some Virtues being so often defective in others, few Men driving at the extent and amplitude of Goodness but computing themselves by their best parts, and others by their worst, are content to rest in those Virtues which others commonly want Which makes this speckled Face of Honesty in the World, and which was the imperfection of the old Philosophers and great pretenders unto Virtue, who, well declining the gaping Vices of Intemperance, Incontinency Violence and Oppression, were yet blindly peccant in iniquities of closer faces, were envious malicious, contemptners, scoffers, censurers, and stufft with vizard Vices, no less depraving the Ethereal particle and diviner portion of Man For Envy, Malice, Hatred are the qualities of Satan, close and dark like himself, and where such brands smoak the Soul cannot be white Vice may be had at all prices, expensive and costly iniquities, which make the noise, cannot be every Man's sins, but the soul may be foully iniquitated at a very low rate, and a Man may be cheaply vitious, to the perdition of himself.

Opinion rides upon the neck of Reason, and  
 Men are Happy, Wise, or Learned, according  
 as that Empress shall set them down in the  
 Register of Reputation. However, weigh not  
 thy self in the scales of thy own opinion, but let  
 the Judgment of the Judicious be the Standard  
 of thy Merit. Self-estimation is a flatterer too  
 readily intitling us unto Knowledge and Abili-  
 ties, which others sollicitously labour after, and  
 doubtfully think they attain. Surely such con-  
 fident tempers do pass their days in best tran-  
 quility, who, resting in the opinion of their own  
 abilities, are happily gull'd by such contenta-  
 tion, wherein Pride, Self-conceit, Confidence,  
 and Opiniatry will hardly suffer any to com-  
 plain of imperfection. To think themselves in  
 the right, or all *that* right or only that, which  
 they do or think, is a fallacy of high content,  
 though others laugh in their sleeves, and look  
 upon them as in a deluded state of Judgment,  
 wherein, notwithstanding, 'twere but a civil  
 piece of complacency to suffer *them* to sleep  
 who would not wake, to let them rest in their se-  
 curities, nor by dissent or opposition to stagger  
 their contentments.

Since the Brow speaks often true, since Eyes  
 and Noses have Tongues, and the countenance  
 proclaims the Heart and inclinations, let ob-  
 servation so far instruct thee in Physiognomical  
 lines, as to be some Rule for thy distinction,  
 and Guide for thy affection unto such as look  
 most like Men. Mankind, methinks, is com-  
 prehended in a few Faces, if we exclude all

PART II

SECT VIII  
Weigh not  
thyself in  
the scales of  
thy own  
opinionSelf conceit  
a fallacy of  
high content.SECT IX  
Physio-  
gnomy

PART II  
Schemes  
of look

Visages which any way participate of Symmetries and Schemes of Look common unto other Animals For as though Man were the extract of the Wold, in whom all were *in coagulato*, which in their forms were *in soluto* and at Extension, we often observe that Men do most act those Creatures, whose constitution, parts, and complexion do most predominate in their mixtures This is a corner stone in Physiognomy, and holds some truth not only in particular Persons but also in whole Nations There are therefore provincial Faces, national Lips and Noses, which testify not only the Natures of those Countries, but of those which have them elsewhere Thus we may make England the whole Lath, dividing it not only into Europe, Asia, Africa, but the particular Regions thereof, and may in some latitude affirm, that there are Egyptians, Scythians, Indians among us, who though born in England, yet carry the Faces and Air of those Countries, and are also agreeable and correspondent unto their Natures Faces look uniformly unto our Eyes how they appear unto some Animals of a more piercing or differing sight, who are able to discover the inequalities, rubbs, and hairiness of the Skin, is not without good doubt, and therefore in reference unto Man, Cupid is said to be blind. Affection should not be too sharp-Eyed, and Love is not to be made by magnifying Glasses If things were seen as they truly are, the beauty of bodies would be much abridged, and therefore the

wise Contriver hath drawn the pictures and PART II  
 outsides of things softly and amiably unto the  
 natural Edge of our Lyes, not leaving them  
 able to discover those uncomely asperities,  
 which make Oyster shells in good Faces, and  
 Hedghoggs even in Venus's moles

Court not Felicity too far, and weary not the  
 favorable hand of Fortune Glorious actions SECT X  
Court not  
felicity too  
far  
 have their times, extent and *non ultra's* To  
 put no end unto Attempts were to make pre-  
 scription of Successes, and to bespeak unhappi-  
 ness at last, for the Line of our Lives is drawn  
 with white and black vicissitudes, wherein the  
 extremes hold seldom one complexion That  
 Pompey should obtain the surname of *Great* at  
 twenty-five years, that Men in their young and  
 active days should be fortunate and perform  
 notable things, is no observation of deep won-  
 der, they having the strength of their fates  
 before them, nor yet acted their parts in the  
 World, for which they were brought into it  
 whereas Men of years, matured for counsels  
 and designs, seem to be beyond the vigour of  
 their active fortunes, and high exploits of life,  
 providentially ordained unto Ages best agreeable  
 unto them And therefore many brave men,  
 finding their fortune grow faint, and feeling its  
 declination, have timely withdrawn themselves  
 from great attempts, and so escaped the ends  
 of mighty Men, disproportionable to their be-  
 ginnings But magnanimous Thoughts have so  
 dimmed the Eyes of many, that, forgetting the  
 very essence of Fortune, and the vicissitude of

**PART II** good and evil, they apprehend no bottom in felicity, and so have been still tempted on unto mighty Actions, reserved for their destructions

**it sharpens affliction** For Fortune lays the Plot of our Adversities in the foundation of our Felicities, blessing us in the first quadrate, to blast us more sharply in the last And since in the highest felicities there lieth a capacity of the lowest miseries, she hath this advantage from our happiness to make us truly miserable for to become acutely miserable we are to be first happy Affliction smarts most in the most happy state, as having somewhat in it of Belisarius at Beggars bush, or Bajazet in the grate And thus the fallen Angels severely understand, who, having acted their first part in Heaven, are made sharply miserable by transition, and more afflictively feel the contrary state of Hell

**SECT XI**  
Ponder the  
acts of Pro-  
vidence

Carry no careless Eye upon the unexpected scenes of things, but ponder the acts of Providence in the publick ends of great and notable Men, set out unto the view of all for no common *memorandums* The Tragical Exits and unexpected periods of some eminent Persons cannot but amuse considerate Observators; wherein notwithstanding most Men seem to see by extramission, without reception or self-reflexion, and conceive themselves unconcerned by the fallacy of their own Exemption whereas the Mercy of GOD hath singled out but few to be the signals of His Justice, leaving the generality of Mankind to the pædagogy of Example But the inadvertency of our Natures not well

## PART II.

apprehending this favorable method and merciful decimation, and that He sheweth in some what others also deserve, they entertain no sense of His Hand beyond the stroke of themselves. Whereupon the whole becomes necessarily punished, and the contracted Hand of GOD extended unto universal Judgments, from whence nevertheless the stupidity of our tempers receives but faint impressions, and in the most Tragical state of times holds but starts of good motions. So that to continue us in goodness there must be iterated returns of misery, and a circulation in afflictions is necessary. And since we cannot be wise by warnings, since Plagues are insignificant, except we be personally plagued, since also we cannot be punished unto Amendment by proxy or commutation, nor by vicinity, but contaction, there is an unhappy necessity that we must smart in our own Skins, and the provoked arm of the Almighty must fall upon our selves. The capital sufferings of others are rather our monitions than acquittments. There is but One Who dyed salvifically for us, and able to say unto Death, *Hitherto shalt thou go, and no farther*, only one enlivening Death, which makes Gardens of Graves, and that which was sowed in Corruption to arise and flourish in Glory when Death it self shall dye, and living shall have no Period, when the damned shall mourn at the funeral of Death, when Life not Death shall be the wages of sin, when the second Death shall prove a miserable Life, and destruction shall be courted

Judgments  
on others,  
our moni-  
tions

Job xxxiii  
11

1 Cor xi  
43

Rom vi 23

PART II  
 SECT XII  
 Good-natur'd persons  
 best founded  
 for Heaven

Although their Thoughts may seem too severe, who think that few ill-natur'd Men go to Heaven, yet it may be acknowledged that good-natur'd Persons are best founded for that place, who enter the World with good Dispositions and natural Graces, more ready to be advanced by impressions from above and christianized unto pieties, who carry about them plain and down-right dealing Minds, Humility, Mercy, Charity, and Virtues acceptable unto GOD and Man But whatever success they may have as to Heaven, they are the acceptable Men on Earth, and *happy is he who hath his quarter full of them* for his Friends These are not the Dens wherein Falshood lurks, and Hypocrisy hides its Head, wherein Frowardness makes its Nest, or where Malice, Hard-heartedness, and Oppression love to dwell, not those by whom the Poor get little, and the Rich some time loose all, Men not of retracted Looks, but who carry their Hearts in their Faces, and need not to be look'd upon with perspectives, not sordidly or mischievously ingratful, who cannot learn to ride upon the neck of the afflicted, nor load the heavy laden, but who keep the Temple of Janus shut by peaceable and quiet tempers, who make not only the best Friends, but the best Enemies, as easier to forgive than offend, and ready to pass by the second offence before they avenge the first, who make natural Royalists, obedient Subjects, kind and merciful Princes, verified in our own, one of the best-natur'd Kings of this Throne. Of the old Roman

Emperours the best were the best-natur'd, though they made but a small number, and might be writ in a Ring Many of the rest were as bad Men as Princes, Humorists rather than of good humors, and of good natural parts rather than of good natures, which did but arm their bad inclinations, and make them wittily wicked

With what strift and pains we come into the World we remember not, but 'tis commonly found no easy matter to get out of it Many have studied to exasperate the ways of Death, but fewer hours have been spent to soften that necessity That the smoothest way unto the grave is made by bleeding, as common opinion presumeth, beside the sick and fainting Languors which accompany that effusion, the experiment in Lucan and Seneca will make us doubt, under which the noble Stoick so deeply laboured, that, to conceal his affliction, he was fain to retire from the sight of his Wife, and not ashamed to implore the merciful hand of his Physician to shorten his misery therein Ovid, the old Heroes, and the Stoicks, who were so afraid of drowning, (as dreading thereby the extinction of their Soul, which they conceived to be a Fire,) stood probably in fear of an easier way of Death, wherein the Water, entering the possessions of Air, makes a temperate suffocation, and kills as it were without a Fever Surely many, who have had the Spirit to destroy themselves, have not been ingenious in the contrivance thereof 'Twas a dull way practised by Themistocles to overwhelm himself with

PART II

SECT. XIII  
See above,  
p 130



**PART II** Bulls-blood, who, being an Athenian, might have held an easier Theory of Death from the state potion of his Country, from which Socrates in Plato seemed not to suffer much more than from the fit of an Ague Cato is much to be pitied, who mangled himself with poynards, and Hannibal seems more subtle, who carried his delivery, not in the point but the pummel of his Sword

The Egyptians were merciful contrivers, who destroyed their malefactors by Asps, charming their senses into an invincible sleep, and killing as it were with Hermes his Rod The Turkish Emperour, odious for other Cruelty, was herein a remarkable Master of Mercy, killing his Favorite in his sleep, and sending him from the shade into the house of darkness He who had been thus destroyed would hardly have bled at the presence of his destroyer, when Men are already dead by metaphor, and pass but from one sleep unto another, wanting herein the eminent part of severity, to feel themselves to dye, and escaping the sharpest attendant of Death, the lively apprehension thereof But to learn to dye is better than to study the ways of dying Death will find some ways to unty or cut the most Gordian Knots of Life, and make men's miseries as mortal as themselves whereas evil Spirits, as undying Substances, are unseparable from their calamities, and therefore they everlastingly struggle under their *Angustia's*, and bound up with immortality can never get out of themselves

To learn to  
die better  
than to study  
the ways of  
dying

# CHRISTIAN MORALS

## PART III.

'TIS hard to find a whole Age to imitate, or what Century to propose for Example. SECT. I  
No one age  
exemplary Some have been far more approveable than others but Virtue and Vice, Panegyricks and Satyrs, scatteringly to be found in all History sets down not only things laudable, but abominable, things which should never have been or never have been known so that noble patterns must be fetched here and there from single Persons, rather than whole Nations, and from all Nations, rather than any one. The World was early bad, and the first sin the most deplorable the world  
curly bad. of any. The younger World afforded the oldest Men, and perhaps the Best and the Worst, when length of days made virtuous habits heroical and immoveable, vitious, inveterate and irreclaimable. And since 'tis said that the imaginations of their hearts were evil, only evil, Gen vi 5 and continually evil, it may be feared that their sins held pace with their lives, and their Longevity swelling their Impieties, the Longanimity of GOD would no longer endure such vivacious

**PART III** abominations Their Impieties were surely of a deep dye, which required the whole Element of Water to wash them away, and overwhelmed their memories with themselves, and so shut up the first Windows of Time, leaving no Histories of those longevous generations, when Men might have been properly Historians, when Adam might have read long Lectures unto Methuselah, and Methuselah unto Noah For had we been happy in just Historical accounts of that unparallel'd World, we might have been acquainted with Wonders, and have understood not a little of the Acts and undertakings of Moses his mighty Men, and Men of renown of old, which might have enlarg'd our Thoughts, and made the World older unto us For the unknown part of time shortens the estimation, if not the compute of it What hath escaped our Knowledge falls not under our Consideration, and what is and will be latent is little better than non-existent

**SECT II.**

He honours  
God who  
imitates  
Him.

Some things are dictated for our Instruction, some acted for our Imitation, wherein 'tis best to ascend unto the highest conformity, and to the honour of the Exemplar He honours GOD who imitates Him For what we virtuously imitate we approve and admire, and since we delight not to imitate Inferiours, we aggrandize and magnify those we imitate, since also we are most apt to imitate those we love, we testify our affection in our imitation of the Inimitable To affect to be like may be no imitation To act, and not to be what we pretend to imitate,

is but a mimical conformation, and carrieth no **PART III**  
 Virtue in it. Lucifer imitated not GOD, when  
 he said he would be like the Highest, and he  
 imitated not Jupiter, who counterfeited Thun-  
 der Where Imitation can go no farther, let  
 Admiration step on, whereof there is no end in  
 the wisest form of Men Even Angels and  
 Spirits have enough to admire in their sublimer  
 Natures, Admiration being the act of the Crea-  
 ture, and not of GOD, Who doth not admire  
 Himself Created Natures allow of swelling  
 Hyperboles, nothing can be said hyperbolically  
 of GOD, nor will His Attributes admit of ex-  
 pressions above their own Exuperances Tris-  
 megistus his Circle, whose center is every where, *See above,*  
 and circumference no where, was no Hyperbole. *P 19*  
 Words cannot exceed, where they cannot ex-  
 press enough Even the most winged Thoughts  
 fall at the setting out, and reach not the portal  
 of Divinity

In Bivious Theorems and Janus-faced Doc- **SECT III**  
 trines let Virtuous considerations state the de-  
 termination Look upon Opinions as thou  
 doest upon the Moon, and chuse not the dark  
 hemisphere for thy contemplation Embrace  
 not the opacous and blind side of Opinions, but  
 that which looks most Luciferously or influen- *Embrace not  
 the blind  
 side of  
 opinions*  
 tially unto Goodness 'Tis better to think that  
 there are Guardian Spirits, than that there are  
 no Spirits to guard us, that vicious Persons  
 are Slaves, than that there is any servitude in  
 Virtue, that times past have been better than  
 times present, than that times were always bad,

**PART III** and that to be Men it suffiseth to be no better than Men in all Ages, and so promiscuously to swim down the turbid stream, and make up the grand confusion. Sow not thy understanding with Opinions, which make nothing of Iniquities, and fallaciously extenuate Transgressions. Look upon Vices and vicious Objects with hyperbolical Eyes, and rather enlarge their dimensions, that their unseen Deformities may not escape thy sense, and their poysonous parts and stings may appear massy and monstrous unto thee, for the undiscerned Particles and Atoms of Evil deceive us, and we are undone by the Invisibles of seeming Goodness. We are only deceived in what is not discerned, and to err is but to be blind or dim sighted as to some Perceptions.

SECT IV  
To be virtuous by epitome, be firm to the principles of goodness

To be Honest in a right Line, and Virtuous by Epitome, be firm unto such Principles of Goodness, as carry in them Volumes of instruction and may abridge thy Labour. And since instructions are many, hold close unto those whercon the rest depend. So may we have all in a few, and the Law and the Prophets in a Rule, the Sacred Writ in Stenography, and the Scripture in a Nut Shell. To pursue the osseous and solid part of Goodness, which gives Stability and Rectitude to all the rest, to settle on fundamental Virtues, and bid early defiance unto Mother-vices, which carry in their Bowels the seminals of other Iniquities, makes a short cut in Goodness, and strikes not off an Head but the whole Neck of Hydra. For we are

carried into the dark Lake, like the Ægyptian PART III  
 River into the Sea, by seven principal Ostiaries  
 The Mother Sins of that number are the Deadly  
 engins of evil Spirits that undo us, and even  
 evil Spirits themselves, and he who is under  
 the Chains thereof is not without a possession  
 Many Magdalene had more than seven Devils, St Luke  
 if these with their Imps were in her, and he xiii 2 30  
 who is thus possessed may literally be named  
*Legion* Where such Plants grow and prosper,  
 look for no Champian or Region void of Thorns,  
 but productions like the Tree of Goa, and For-  
 rests of abomination

Guide not the Hand of GOD, nor order the SECT V  
 Finger of the Almighty, unto thy will and plea- Guide not  
 sure, but sit quiet in the soft showers of Pro- the hand of  
 vidence, and favorable distributions in this GOD  
 World, either to thy self or others And since  
 not only Judgments have their Friends, but  
 Mercies their Commissions, snatch not at every  
 Favour, nor think thy self passed by, if they fall  
 upon thy Neighbour Rake not up envious dis-  
 placences at things successful unto others, which  
 the wise Disposer of all thinks not fit for thy  
 self Reconcile the events of things unto both  
 beings, that is, of this World and the next, so  
 will there not seem so many Riddles in Pro-  
 vidence, nor various inequalities in the dispen-  
 sation of things below If thou doest not anoint  
 thy Face, yet put not on sackcloth at the felici-  
 ties of others Repining at the Good draws on  
 rejoicing at the evils of others, and so falls into  
 that inhumane Vice, for which so few Languages Repine  
not at the  
good of  
others

**PART III** have a name. The blessed Spirits above rejoice at our happiness below, but to be glad at the evils of one another is beyond the malignity of Hell, and falls not on evil Spirits, who, though they rejoice at our unhappiness, take no pleasure at the afflictions of their own Society or of their fellow Natures. Degenerous Heads' who must be fain to learn from such Examples, and to be taught from the School of Hell

SECT VI  
Grain not  
vicious stains  
which vir-  
tuous washes  
might ex-  
punge

Grain not thy vicious stains nor deepen those swart Tinctures, which Temper Infirmitie, or ill habits have set upon thee, and fix not by iterated depravations what Time might efface, or virtuous washes expunge. He who thus still advanceth in Iniquity deepneth his deformed hue, turns a Shadow into Night and makes himself a Negro in the black Jaundice, and so becomes one of those lost ones, the disproportionate pores of whose Brains afford no entrance unto good Motions, but reflect and frustrate all Counsels, deaf unto the Thunder of the Laws, and Rocks unto the Cries of charitable Commiserators. He who hath had the Patience of Diogenes, to make Orations unto Statues, may more sensibly apprehend how all Words fall to the Ground, spent upon such a surd and Earless Generation of Men, stupid unto all Instruction, and rather requiring an Exorcist, than an Orator for their Conversion

SECT VII  
Burden not  
the stars  
with thy  
faults

Burden not the back of Aries, Leo, or Taurus, with thy faults, nor make Saturn, Mars, or Venus, guilty of thy Follies. Think not to fasten thy imperfections on the Stars, and so

despairingly conceive thy self under a fatality **PART III**  
of being evil Calculate thy self within, seek **Fatalism.**  
not thy self in the Moon, but in thine own  
Orb or Microcosmical Circumference Let ce-  
lestial aspects admonish and advertise, not con-  
clude and determine thy ways For since good  
and bad Stars moralize not our Actions, and  
neither excuse or commend, acquit or condemn  
our Good or Bad Deeds at the present or last  
Bar, since some are Astrologically well disposed  
who are morally highly vicious, not celestial  
Figures, but virtuous Schemes, must denominate  
and state our Actions If we rightly understood  
the Names whereby GOD calleth the Stars, if **Ps cxxvii 4.**  
we knew His Name for the Dog-Star, or by  
what appellation Jupiter, Mars, and Saturn  
obey His Will, it might be a welcome accession  
unto Astiologi, which speaks great things, and  
is fain to make use of appellations from Greek  
and Barbarick Systems Whatever Influences,  
Impulsions, or Inclinations there be from the  
Lights above, it were a piece of wisdom to make  
one of those Wise men who overrule their Stars,  
and with their own Militia contend with the  
Host of Heaven Unto which attempt there  
want not Auxiliaries from the whole strength of  
Morality, supplies from Christian Ethicks, influ-  
ences also and illuminations from above, more  
powerfull than the Lights of Heaven

Confound not the distinctions of thy Life **SECT VIII**  
which Nature hath divided, that is, Youth,  
Adolescence, Manhood, and old Age, nor in  
these divided Periods, wherein thou art in a



**PART III**  
 Let every  
 division of  
 life be happy  
 in its proper  
 virtues

manner Four, conceive thy self but One Let every division be happy in its proper Virtues, nor one Vice run through all Let each distinction have its salutary transition, and critically deliver thee from the imperfections of the former, so ordering the whole that Prudence and Virtue may have the largest Section Do as a Child but when thou art a Child, and ride not on a Reed at twenty He who hath not taken leave of the follies of his Youth, and in his maturer state scarce got out of that division, disproportionately divideth his Days, crowds up the latter part of his Life, and leaves too narrow a corner for the Age of Wisdom, and so hath room to be a Man scarce longer than he hath been a Youth Rather than to make this confusion, anticipate the Virtues of Age, and live long without the infirmities of it So may'st thou count up thy Days as some do Adams, that is, by anticipation, so may'st thou be coetaneous unto thy elders, and a Father unto thy contemporaries

See above,  
 p 66

**SECT IX**

While others are curious in the choice of good Air, and chiefly solicitous for healthful habitations, study thou Conversation, and be critical in thy Consortion. The aspects, conjunctions, and configurations of the Stars, which mutually diversify, intend, or qualify their influences, are but the varieties of their nearer or farther conversation with one another, and like the Consortion of Men, whereby they become better or worse, and even Exchange their Natures Since Men live by Examples, and will be imitating

something, order thy imitation to thy Improvement, not thy Ruin Look not for Roses in Attalus his Garden, or wholesome Flowers in a venomous Plantation And since there is scarce any one bad, but some others are the worse for him, tempt not Contagion by proximity, and hazard not thy self in the shadow of Corruption. He who hath not early suffered this Shipwrack, and in his younger Days escaped this Charybdis, may make a happy Voyage, and not come in with black Sails into the port Self conversation, or to be alone, is better than such Consolation Some School-men tell us, that he is properly alone, with whom in the same place there is no other of the same species Nabuchodonozor was alone, though among the Beasts of the Field, and a wise Man may be tolerably said to be alone, though with a Rabble of People little better than Beasts about him Unthinking Heads, who have not learn'd to be alone, are in a Prison to themselves, if they be not also with others, whereas on the contrary, they whose thoughts are in a fair and hurry within, are sometimes fain to retire into Company, to be out of the crowd of themselves He who must needs have Company, must needs have sometimes bad Company Be able to be alone Loose not the advantage of Solitude, and the Society of thy self, nor be only content, but delight to be alone and single with Omnipresency He who is thus prepared, the Day is not uneasy nor the Night black unto him Darkness may bound his Eyes, not his Imagination In his

PART II.

Justin, Hist

xxxvi 4

Dan iv

Be able to be alone

**PART III** Bed he may ly, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the whole World in the Hermitage of himself Thus the old ascetick Christians found a Paradise in a Desert, and with little converse on Earth held a conversation in Heaven, thus they astronomiz'd in Caves, and, though they beheld not the Stars, had the Glory of Heaven before them

**SECT X**

Let the Characters of good things stand indelibly in thy Mind, and thy Thoughts be active on them Trust not too much unto suggestions from remiscential Amulets, or artificial Memorandums Let the mortifying Janus of Covarrubias be in thy daily Thoughts, not only on thy Hand and Signets Rely not alone upon silent and dumb remembrances Behold not Death's Heads till thou doest not see them, nor look upon mortifying Objects till thou overlookst them Forget not how assuefaction unto any thing minoiates the passion from it, how constant Objects loose their hints, and steal an inadvertisment upon us There is no excuse to forget what every thing prompts unto us To thoughtful Observators the whole World is a Phylactery, and every thing we see an Item of the Wisdom, Power, or Goodness of GOD Happy are they who verify their Amulets, and make their Phylacteries speak in their Lives and Actions To run on in despite of the Revulsions and Pul backs of such Remora's aggravates our transgressions When Death's Heads on our Hands have no influence upon

The whole  
world is  
phylactery  
wisdom of  
God in  
everything  
we see

our Heads, and fleshless Cadavers abate not **PART III**  
 the exorbitances of the Flesh, when Crucifixes  
 upon Mens Hearts suppress not their bad com-  
 motions, and His Image Who was murdered for  
 us with-holds not from Blood and Murder,  
 Phylacteries prove but formalities, and their  
 despised hints sharpen our condemnations

Look not for Whales in the Euxine Sea, or **SPECT XI**  
 expect great matters where they are not to be  
 found Seek not for Profundity in Shallowness  
 or Fertility in a Wilderness Place not the ex-  
 pectation of great Happiness here below, or  
 think to find Heaven on Earth, wherein we  
 must be content with Embryon-felicities, and  
 fruitions of doubtful Faces For the Circle Think not to  
find heaven  
on earth  
 of our felicities makes but short Arches In  
 every clime we are in a periscean state, and with  
 our Light our Shadow and Darkness walk  
 about us Our Contentments stand upon the  
 tops of Pyramids ready to fall off, and the in-  
 security of their enjoyments abrupteth our  
 Tranquilities What we magnify is magnifi-  
 cent, but like to the Colossus, noble without,  
 stuff with rubbidge and coarse Metal within  
 Even the Sun, whose glorious outside we be-  
 hold, may have dark and smoaky Entrails In  
 vain we admire the Lustre of any thing seen  
 that which is truly glorious is invisible Para-  
 dise was but a part of the Earth, lost not only  
 to our Fruition but our Knowledge And if,  
 according to old Dictates, no Man can be said  
 to be happy before Death, the happiness of this  
 Life goes for nothing before it be over, and

**PART III** while we think our selves happy we do but  
true beati-  
tude groweth  
not here usurp that Name Certainly true Beatitude  
 groweth not on Earth, nor hath this World in  
 it the Expectations we have of it He swims  
 in Oyl, and can hardly avoid sinking, who hath  
 such light Foundations to support him Tis  
 therefore happy that we have two Worlds to  
 hold on To enjoy true happiness we must  
 travel into a very far Countrey, and even out of  
 our selves, for the Pearl we seek for is not to  
 be found in the Indian, but in the Lymphyean  
 Ocean

**SECT XII** Answer not the Spur of Iuniv, and be not  
 prodigal or prodigious in Revenge Make not  
 one in the *Historia Horribilis*, slay not thy  
 Servant for a broken Glass, nor pound him in a  
 Mortar who offendeth thee, supererogate not  
 in the worst sense, and overdo not the neces-  
 sities of evil, humour not the injustice of Re-  
 venge Be not Stoically mistaken in the equality  
 of sins, nor commutatively iniquous in the  
 valuation of transgressions, but weigh them in  
 the Scales of Heaven, and by the weights of  
 righteous Reason Think that Revenge too  
 high, which is but level with the offence Let  
 thy Arrows of Revenge fly short, or be aimed  
 like those of Jonathan, to fall beside the mark  
 Too many there be to whom a dead Enemy  
 smells well, and who find Musk and Amber in  
 Revenge The ferity of such minds holds no  
 rule in Retaliations, requiring too often a Head  
 for a Tooth, and the supreme revenge for tres-  
 passes which a night's rest should obliterate.

But patient Meekness takes injuries like Pills, **PART III**  
 not chewing but swallowing them down, Laconically suffering, and silently passing them over, while angered Pride makes a noise, like Home-  
 rican Mars, at every scratch of offences Since Women do most delight in Revenge, it may seem but feminine manhood to be vindicative  
 If thou must needs have thy Revenge of thine Enemy, with a soft Tongue break his Bones, heap Coals of Fire on his Head, forgive him, and enjoy it To forgive our Enemies is a charming way of Revenge, and a short Cæsarian Conquest overcoming without a blow, laying our Enemies at our Feet, under sorrow, shame, and repentance, leaving our Foes our Friends, and solicitously inclined to grateful Retaliations Thus to return upon our Adversaries is a healing way of Revenge, and to do good for evil a soft and melting ultion, a method taught from Heaven to keep all smooth on Earth Common forceable ways make not an end of Evil, but leave Hatred and Malice behind them An Enemy thus reconciled is little to be trusted, as wanting the foundation of Love and Charity, and but for a time restrained by disadvantage or inability If thou hast not Mercy for others, yet be not Cruel unto thy self To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own Tortures, to feather the Arrows of our Enemies, to lash our selves with the Scorpions of our Foes, and to resolve to sleep no more. For injuries long dreamt on

Revenge,  
feminine  
manhood

Prov xxv  
15, 21, 22

If no mercy  
for others,  
be not cruel  
to thy self

PART III take away at last all rest, and he sleeps but like Regulus, who busieth his Head about them

SECT XIII  
Study prophecies when they are become histories

Amuse not thy self about the Riddles of future things Study Prophecies when they are become Histories, and past hovering in their causes Eye well things past and present, and let conjectural sagacity suffice for things to come There is a sober Latitude for prescience in contingences of discoverable Tempers, whereby discerning Heads see sometimes beyond their Eyes, and wise Men become propheticall Leave cloudy predictions to their Periods, and let appointed Seasons have the lot of their accomplishments 'Tis too early to study such Prophecies before they have been long made, before some train of their causes have already taken Iue, laying open in part what lay obscure and before buried unto us For the voice of Prophecies is like that of Whispering places, they who are near or at a little distance hear nothing, those at the farthest extremity will understand all But a retrograde cognition of times past, and things which have already been, is more satisfactory than a suspended Knowledge of what is yet unexistent And the greatest part of time being already wrapt up in things behind us, it's now somewhat late to bait after things before us, for futurity still shortens, and time present sucks in time to come What is propheticall in one Age proves historical in another, and so must hold on unto the last of time, when there will be no room for Prediction, when Janus shall loose

one Face, and the long beard of time shall look **PART III**  
 like those of David's Servants, shorn away <sup>2 Sam x 4.</sup>  
 upon one side, and when, if the expected Elias  
 should appear, he might say much of what is  
 past, not much of what's to come

Live unto the Dignity of thy Nature, and <sup>SECT XIV</sup>  
 leave it not disputable at last, whether thou hast <sup>Live unto</sup>  
 been a Man, or, since thou art a composition of <sup>the dignity</sup>  
 Man and Beast, how thou hast predominantly <sup>of thy</sup>  
 passed thy days, to state the denomination <sup>nature</sup> Un-  
 man not therefore thy self by a bestial trans-  
 formation, nor realize old Fables Expose not  
 thy self by four-footed manners unto monstrous  
 daughts, and caricatura representations Think  
 not after the old Pythagorean conceit, what  
 Beast thou may'st be after death Be not under  
 any brutal metempsychosis while thou livest,  
 and walkest about erectly under the scheme of  
 Man In thine own circumference, as in that  
 of the Earth, let the rational Horizon be larger  
 than the sensible, and the Circle of Reason  
 than of Sense Let the Divine part be upward,  
 and the Region of Beast below Otherwise, 'tis  
 but to live invertedly, and with thy Head unto  
 the Heels of thy Antipodes Desert not thy  
 title to a Divine particle and union with invis-  
 ibles Let true Knowledge and Virtue tell the  
 lower World thou art a part of the higher Let  
 thy Thoughts be of things which have not  
 entered into the Hearts of Beasts, think of  
 things long past, and long to come, acquaint  
 thy self with the Choragium of the Stars, and  
 consider the vast expansion beyond them. Let



**PART III** intellectual Tubes give thee a glance of things, which visive Organs reach not Have a glimpse of incomprehensibles, and Thoughts of things which Thoughts but tenderly touch Lodge immaterials in thy Head, ascend unto invisibles, fill thy Spirit with spirituals with the mysteries of Faith, the magnalities of Religion, and thy Life with the Honour of God, without which, though Giants in Wealth and Dignity, we are but Dwarfs and Pygmies in Humanity, and may hold a pitiful rank in that triple division of mankind into Heroes, Men, and Beasts For though human Souls are said to be equal, yet is there no small inequality in their operations, some maintain the allowable Station of Men, many are far below it, and some have been so divine, as to approach the Apogeeum of their Natures, and to be in the Confinium of Spirits

sect xv

Behold thy self by inward Opticks and the Crystalline of thy Soul Strange it is that in the most perfect sense there should be so many fallacies, that we are fain to make a doctrine, and often to see by Art But the greatest imperfection is in our inward sight, that is, to be Ghosts unto our own Eyes, and while we are so sharp-sighted as to look thorough others, to be invisible unto our selves, for the inward Eyes are more fallacious than the outward. The Vices we scoff at in others laugh at us within our selves Avarice, Pride, Falshood lye undiscerned and blindly in us, even to the Age of blindness and therefore, to see our selves interiorly, we are

The vices  
we scoff at  
in others,  
laugh at  
us within  
ourselves

fain to borrow other Mens Eyes , wherein true **PART III**  
 Friends are good Informers, and Censurers no  
 bad Friends Conscience only, that can see **See above,**  
 without Light, sits in the Arcopagy and dark **P 173**  
 Tribunal of our Hearts, surveying our Thoughts  
 and condemning their obliquities Happy is  
 that state of vision that can see without Light,  
 though all should look as before the Creation,  
 when there was not an Eye to see, or Light to  
 actuate a Vision wherein notwithstanding ob  
 scurity is only imaginable respectively unto  
 Eyes for unto GOD there was none, Eternal  
 Light was ever, created Light was for the crea  
 tion, not Himself, and as He saw before the Sun,  
 may still also see without it In the City of the  
 new Jerusalem there is neither Sun nor Moon, **Rev xxi 23**  
 where glorified Eyes must see by the arche  
 typal Sun or the Light of GOD, able to illum  
 inate Intellectual Eyes, and make unknown  
 Visions Intuitive perceptions in Spiritual beings  
 may perhaps hold some Analogy unto Vision  
 but yet how they see us, or one another, what  
 Eye, what Light, or what perception is required  
 unto their intuition, is yet dark unto our apprehen  
 sion, and even how they see GOD, or how **See above,**  
 unto our glorified Eyes the Beatifical Vision will **P 78**  
 be celebrated, another World must tell us, when  
 perceptions will be new, and we may hope to  
 behold invisibles

When all looks fair about, and thou seest not  
 a cloud so big as a Hand to threaten thee, forget  
 not the Wheel of things think of sullen vicissit  
 udes, but beat not thy brains to fore-know them. **SFCT XVI**  
**Forget not**  
**the wheel of**  
**things but**  
**beat not thy**  
**brains to**

PART III  
foreknow  
them

St John xxi  
18, 19

Be armed against such obscurities rather by submission than fore-knowledge The Knowledge of future evils mortifies present felicities, and there is more content in the uncertainty or ignorance of them This favour our Saviour vouchsafed unto Peter, when He fore-told not his Death in plain terms, and so by an ambiguous and cloudy delivery damp't not the Spirit of His Disciples But in the assured fore-knowledge of the Deluge Noah lived many Years under the affliction of a Flood, and Jerusalem was taken unto Jeremy before it was besieged And therefore the Wisdom of Astrologers, who speak of future things, hath wisely softned the severity of their Doctrines, and even in their sad predictions, while they tell us of inclination, not co-action, from the Stars, they Kill us not with Stygian Oaths and merciless necessity, but leave us hopes of evasion

SECT XVII  
Ingratitude,  
degenerous  
vice

If thou hast the brow to endure the Name of Traytor, Perjur'd, or Oppressor, yet cover thy Face when Ingratitude is thrown at thee If that degenerate Vice possess thee, hide thy self in the shadow of thy shame, and pollute not noble society Grateful Ingeniuties are content to be oblig'd within some compass of Retribution, and being depressed by the weight of iterated favours may so labour under their inabilityities of Requital, as to abate the content from Kindnesses, but narrow self-ended Souls make prescription of good Offices, and oblig'd by often favours think others still due unto them whereas, if they but once fail, they prove so perversely

ungrateful, as to make nothing of former courtesies, and to bury all that's past Such tempers pervert the generous course of things, for they discourage the inclinations of noble minds, and make Beneficency cool unto acts of obligation, whereby the grateful World should subsist, and have their consolation Common gratitude must be kept alive by the additional fewel of new courtesies, but generous Gratiitudes, though but once well obliged, without quickening repetitions or expectation of new Favours, have thankful minds for ever, for they write not their obligations in sandy but marble memories, which wear not out but with themselves

Think not Silence the wisdom of Fools, but, if rightly timed, the honour of wise Men, who have not the Infirmary, but the Virtue of Taciturnity, and speak not out of the abundance, but the well weighed thoughts of their Hearts Such Silence may be Eloquence, and speak thy worth above the power of Words Make such a one thy friend, in whom Princes may be happy, and great Councils successful Let him have the Key of thy Heart, who hath the Lock of his own, which no Temptation can open, where thy Secrets may lastingly ly, like the Lamp in Olybius his Urn, alive and light, but close and invisible

Let thy Oaths be sacred, and Promises be made upon the Altar of thy Heart Call not Jove to witness with a Stone in one Hand, and a Straw in another, and so make Chaff and Stubble of thy Vows. Worldly Spirits, whose

PART III

SECT XVIII  
Virtue of  
taciturnitySt. Matthew  
xii 34SECT XIX  
Oaths

**PART III** interest is their belief, make Cobwebs of Obligations, and, if they can find ways to elude the Urn of the Prætor, will trust the Thunderbolt of Jupiter, and therefore, if they should as deeply swear as Osman to Bethlem Gabor, yet whether they would be bound by those chains, and not find ways to cut such Gordian Knots, we could have no just assurance But honest Mens Words are Stygian Oaths, and Promises inviolable These are not the Men for whom the fetters of Law were first forged they needed not the solemnness of Oaths, by keeping their Faith they swear, and evacuate such confirmations

Honest  
men & words  
Stygian  
oaths

SECT XX  
Personate  
only thyself

Though the World be histrionical, and most Men live ironically, yet be thou what thou singly art, and personate only thy self Swim smoothly in the stream of thy Nature, and live but one Man To single Hearts doubling is disconcerting such tempers must sweat to dissemble, and prove but hypocritical Hypocrites Simulation must be short Men do not easily continue a counterfeiting Life, or dissemble unto Death He who counterfeiteth, acts a part, and is as it were out of himself which, if long, proves so irksome, that Men are glad to pull off their Vizards, and resume themselves again, no practice being able to naturalize such unnaturals, or make a Man rest content not to be himself And therefore since Sincerity is thy Temper, let veracity be thy Virtue in Words, Manners, and Actions To offer at iniquities, which have so little foundations in thee, were to be vicious up hill, and strain for thy condemnation. Persons

Let veracity  
be thy virtue  
in words,  
manners  
and actions

vitiously inclined want no Wheels to make them **PART III**  
 actively vitious, as having the Later and Spring  
 of their own Natures to facilitate their Iniquities  
 And therefore so many, who are sinistrous unto  
 good Actions, are ambidexterous unto bad,  
 and Vulcans in virtuous Paths, Achilleses in  
 vitious motions

Rest not in the high-strain'd Paradoxes of old SECT XXI  
 Philosophy supported by naked Reason, and the Labour in the ethics  
 reward of mortal Felicity, but labour in the of faith not  
 Lthicks of Faith, built upon Heavenly assistance, in old high  
 and the happiness of both beings Understand strained  
 the Rules, but swear not unto the Doctrines of paradoxes  
 Zeno or Epicurus Look beyond Antoninus,  
 and terminate not thy Morals in Seneca or Epictetus  
 Let not the twelve, but the two Tables  
 be thy Law Let Pythagoras be thy Remem-  
 brancer, not thy textuary and final Instructor ;  
 and learn the Vanity of the World rather from  
 Solomon than Phocylides Sleep not in the  
 Dogma's of the Peripatus, Academy, or Porticus  
 Be a moralist of the Mount, an Epictetus in the  
 Faith, and christianize thy Notions

In seventy or eighty years a Man may have a SECT XXII  
 deep Gust of the World, know what it is, what it In seventy  
 can afford, and what 'tis to have been a Man or eighty  
 Such a latitude of years may hold a considerable years one  
 corner in the general Map of Time, and a Man may have a  
 may have a curt Epitome of the whole course curt epitome  
 thereof in the days of his own Life, may clearly of the whole  
 see he hath but acted over his Fore fathers, what course of  
 it was to live in Ages past, and what living will  
 be in all ages to come.

**PART III** He is like to be the best judge of Time who hath lived to see about the sixtieth part thereof Persons of short times may know what tis to live, but not the life of Man, who, having little behind them, are but Januses of one Face, and know not singularities enough to raise Axioms of this World but such a compass of Years will show new Examples of old Things, Parallels of occurrences through the whole course of Time, and nothing be monstrous unto him, who may in that time understand not only the varieties of Men, but the variation of himself, and how many Men he hath been in that extent of time

He may have a close apprehension what it is to be forgotten, while he hath lived to find none who could remember his Father, or scarce the friends of his youth and may sensibly see with what a face in no long time oblivion will look upon himself His Progeny may never be his Posterity, he may go out of the World less related than he came into it and considering the frequent mortality in Friends and Relations, in such a Term of Time, he may pass away divers years in sorrow and black habits, and leave none to mourn for himself, Orbit may be his inheritance, and Riches his Repentance

In such a thred of Time and long observation of Men he may acquire a physiognomical intuitive Knowledge, judge the interiors by the outside, and raise conjectures at first sight, and, knowing what Men have been, what they are,

what Children probably will be, may in the present Age behold a good part, and the temper of the next, and, since so many live by the Rules of Constitution, and so few overcome their temperamental Inclinations, make no improbable predictions

Such a portion of Time will afford a large prospect backward, and authentick Reflections how far he hath performed the great intention of his Being, in the Honour of his Maker, whether he hath made good the Principles of his Nature and what he was made to be, what Characteristick and special Mark he hath left, to be observable in his Generation, whether he hath lived to purpose or in vain, and what he hath added, acted, or performed, that might considerably speak him a Man

In such an Age Delights will be undelightful and Pleasures grow stale unto him, antiquated Theorems will revive, and Solomon's Maxims be Demonstrations unto him, Hopes or presumptions be over, and despair grow up of any satisfaction below And having been long tossed in the Ocean of this World, he will by that time feel the In-draught of another, unto which this seems but preparatory, and without it of no high value He will experimentally find the Emptiness of all things, and the nothing of what is past, and wisely grounding upon true Christian Expectations, finding so much past will wholly fix upon what is to come He will long for Perpetuity, and live as though he made haste to be happy The last may prove the

PART III



PART III prime part of his Life, and those his best days  
which he lived nearest Heaven

SECT XXIII  
Elysium of  
a virtuously  
composed  
mind

Forget not  
the capital  
end of living

Live happy in the Lelizium of a virtuously composed Mind, and let intellectual Contents exceed the Delights wherein mere Pleasurists place their Paradise Bear not too slack reins upon Pleasure, nor let complexion or contagion betray thee unto the exorbitancy of Delight Make Pleasure thy Recreation or intermissive Relaxation, not thy Diana, Life and Profession Voluptuousness is as insatiable as Covetousness Tranquility is better than Jollity, and to appease pain than to invent pleasure Our hard entrance into the World our miserable going out of it, our sicknesses, disturbances, and sad Rencounters in it, do clamorously tell us we come not into the World to run a Race of Delight, but to perform the sober Acts and serious purposes of Man, which to omit were foully to miscarry in the advantage of humanity, to play away an uniterable Life, and to have lived in vain Forget not the capital end, and frustrate not the opportunity of once Living Dream not of any kind of Metempsychosis or transanimation, but into thine own body, and that after a long time, and then also unto wail or bliss, according to thy first and fundamental Life Upon a curricule in this World depends a long course of the next, and upon a narrow Scene here an endless expansion hereafter In vain some think to have an end of their Beings with their Lives. Things cannot get out of their natures, or be or not be in despite of their constitutions Rational existences

in Heaven perish not at all, and but partially on Earth that which is thus once will in some way be always the first living human Soul is still alive, and all Adam hath found no Period

Since the Stars of Heaven do differ in Gloiy, since it hath pleased the Almighty hand to honour the North Pole with Lights above the South, since there are some Stars so bright, that they can hardly be looked on, some so dim that they can scarce be seen, and vast numbers not to be seen at all even by Artificial Eyes, read thou the Earth in Heaven, and things below from above Look contentedly upon the scattered difference of things, and expect not equality in lustre, dignity, or perfection, in Regions or Persons below, where numerous numbers must be content to stand like lacteous or nebulous Stars, little taken notice of, or dim in their generations All which may be contentedly allowable in the affairs and ends of this World, and in suspension unto what will be in the order of things hereafter, and the new Systeme of Mankind which will be in the World to come, when *the last may be the first* and *the first the last*, when Lazarus may sit above Cæsar, and the just obscure on Earth shall shine like the Sun in Heaven, when personations shall cease, and Histrionism of happiness be over, when Reality shall rule, and all shall be as they shall be for ever

When the Stoick said that life would not be accepted, if it were offered unto such as knew

PART III

SECT XXIV  
1 Cor xv  
41  
Inequalities  
of this world  
will be  
righted in  
the world  
to come

St Matth  
xix 30  
St Matth  
xiii 43

SECT XXV

## PART III

The great  
advantage  
of this life,  
that it is  
exordial to  
a better

Job iii 1

Job xxxviii.  
4, 7

it, he spoke too meanly of that state of being which placeth us in the form of Men. It more depreciates the value of this life, that Men would not live it over again, for although they would still live on, yet few or none can endure to think of being twice the same Men upon Earth, and some had rather never have lived than to tread over their days once more. Cicero in a prosperous state had not the patience to think of beginning in a cradle again. Job would not only curse the day of his Nativity, but also of his Renascency, if he were to act over his disasters, and the miseries of the Dunghil. But the greatest underweening of this Life is to undervalue that, unto which this is but exordial, or a Passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better, for the Colonies of Heaven must be drawn from Earth, and the Sons of the first Adam are only heirs unto the second. Thus Adam came into this World with the power also of another, nor only to replenish the Earth, but the everlasting Mansions of Heaven. Where we were when the foundations of the Earth were lay'd, *when the morning Stars sang together and all the Sons of GOD shouted for Joy*, He must answer who asked it, who understands Entities of preordination, and beings yet unbeing; who hath in his Intellect the ideal Existences of things, and Entities before their Extances. Though it looks but like an imaginary kind of existency to be before we are, yet since we are under the decree or prescience of a

sure and Omnipotent Power, it may be somewhat more than a non-entity to be in that mind, unto which all things are present

## PART III

If the end of the World shall have the same foregoing Signs, as the period of Empires, States, and Dominions in it, that is Corruption of Manners, inhuman degenerations, and deluge of iniquities, it may be doubted whether that final time be so far off, of whose day and hour there can be no prescience. But while all men doubt and none can determine how long the World shall last, some may wonder that it hath spun out so long and unto our days. For if the Almighty had not determin'd a fixed duration unto it, according to His mighty and merciful designments in it, if He had not said unto it, as He did unto a part of it, *Hither to shalt thou go, and no farther*, if we consider the incessant and cutting provocations from the Earth, it is not without amazement how His patience hath permitted so long a continuance unto it, how He, Who cursed the Earth in the first days of the first Man, and drowned it in the tenth Generation after, should thus lastingly contend with Flesh and yet defer the last flames. For since He is sharply provoked every moment, yet punisheth to pardon, and forgives to forgive again, what patience could be content to act over such vicissitudes, or accept of repentances which must have after penitences, his goodness can only tell us. And surely if the patience of Heaven were not proportionable unto the provocations from Earth, there needed an Inter-

## SECT XXVI

That the last flames are deferred, owing to the longanimity of God

Job xxxvi. 2.

PART III cessor not only for the sins, but the duration of this World, and to lead it up unto the present computation Without such a merciful Longanimity, the Heavens would never be so aged as to grow old like a Garment, it were in vain to infer from the Doctrine of the Spherc, that the time might come when Capella, a noble Northern Star, would have its motion in the Æquator, that the Northern Zodiacal Signs would at length be the Southern, the Southern the Northern, and Capricorn become our Cancer However therefore the Wisdom of the Creator hath ordered the duration of the World, yet since the end thereof brings the accomplishment of our happiness, since some would be content that it should have no end, since evil Men and Spirits do fear it may be too short, since good Men hope it may not be too long, the prayer of the Saints under the Altar will be the supplication of the Righteous World—that his mercy would abridge their languishing Expectation and hasten the accomplishment of their happy state to come

Ps cii. 25,  
26

Rev. vi. 9,  
10

See above,  
p. 73

SECT XXVII  
Isa. lvi. 1  
Wishes of  
good men  
for the  
world's  
bettering

Though good Men are often *taken away from the Evil to come*, though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked World, or Judgments threatened by them, yet is it no small satisfaction unto honest minds to leave the World in virtuous well temper'd times, under a prospect of good to come, and continuation of worthy ways acceptable unto GOD and Man Men who dye in deplorable days, which they

regretfully behold, have not their Eyes closed PART III  
 with the like content , while they cannot avoid  
 the thoughts of proceeding or growing enormities, displeasing unto that Spirit unto whom  
 they are then going, whose honour they desire  
 in all times and throughout all generations If  
 Lucifer could be freed from his dismal place,  
 he would little care though the rest were left  
 behind Too many there may be of Nero's  
 mind, who, if their own turn were served, would  
 not regard what became of others, and, when  
 they dye themselves, care not if all perish But  
 good Mens wishes extend beyond their lives,  
 for the happiness of times to come, and never  
 to be known unto them And therefore while  
 so many question prayers for the dead, they  
 charitably pray for those who are not yet alive ,  
 they are not so enviously ambitious to go to  
 Heaven by themselves , they cannot but  
 humbly wish, that the little Flock might be St Luke xii  
 greater, the narrow Gate wider, and that, as <sup>32</sup>  
 many are called, so not a few might be St Matth  
 chosen xxii 14

That a greater number of Angels remained SECT XXVIII  
 in Heaven, than fell from it, the School-men  
 will tell us , that the number of blessed Souls  
 will not come short of that vast number of  
 fallen Spirits, we have the favorable calcula-  
 tion of others What Age or Century hath  
 sent most Souls unto Heaven, He can tell who  
 vouchsafeth that honour unto them Though  
 the Number of the blessed must be compleat  
 before the World can pass away, yet since the

**PART III** World it self seems in the wane, and we have  
 The world seems in its wane no such comfortable prognosticks of latter times, since a greater part of time is spun than is to come, and the blessed Roll already much replenished, happy are those pieties, which solicitously look about, and hasten to make one of that already much filled and abbreviated List to come

SECT XXIV  
 The world a parenthesis in eternity

See above,  
 p 72

Gen v 5,  
 27

See above,  
 p 14  
 Parallels in different ages

Ecc 1 9,  
 10

Think not thy time short in this World since the World it self is not long The created World is but a small Parenthesis in Eternity and a short interposition for a time between such a state of duration, as was before it and may be after it And if we should allow of the old Tradition that the World should last six thousand years, it could scarce have the name of old, since the first Man lived near a sixth part thereof, and seven Methuselas would exceed its whole duration However to palliate the shortness of our Lives, and somewhat to compensate our brief term in this World, it's good to know as much as we can of it and also so far as possibly in us lieth to hold such a Theory of times past, as though we had seen the same He who hath thus considered the World, as also how therein things long past have been answered by things present, how matters in one Age have been acted over in another, and how *there is nothing new under the Sun*, may conceive himself in some manner to have lived from the beginning, and to be as old as the World, and if he should still live on, 'twould be but the same thing.

Lastly, if length of Days be thy Portion, **PART III**  
 make it not thy Expectation Reckon not upon <sup>SECT. xxx</sup>  
 long Life think every day the last, and live <sup>See above,</sup>  
 always beyond thy account He that so often <sup>p 154.</sup>  
 surviveth his Expectation lives many Lives,  
 and will scarce complain of the shortness of  
 his days Time past is gone like a Shadow,  
 make time to come present Approximate thy  
 latter times by present apprehensions of them  
 be like a neighbour unto the Grave, and think  
 there is but little to come And since there is  
 something of us that will still live on join both <sup>Join both</sup>  
 lives together, and live in one but for the other <sup>lives toge-</sup>  
 He who thus ordereth the purposes of this Life <sup>ther, and</sup>  
 will never be far from the next, and is in some <sup>live in one</sup>  
 manner already in it, by a happy conformity, <sup>but for the</sup>  
 and close apprehension of it And if (as we <sup>other</sup>  
 have elsewhere declared) any have been so  
 happy as personally to understand Christian  
 Annihilation, Extasy, Evolution, Transformation,  
 the Kiss of the Spouse, and Ingression into the  
 Divine Shadow, according to Mystical  
 Theology, they have already had an  
 handsome Anticipation of  
 Heaven, the World is  
 in a manner over,  
 and the Earth in  
 Ashes unto  
 them

*FINIS.*





## NOTES

### CRITICAL AND EXPLANATORY.

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THE two following letters, and also the admonition from "A B," *To such as have or shall peruse, &c.*, are found in C (1643) and in most of the old editions, and also in several modern ones.

*A Letter sent upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of Religio Medici, whilst this true\* one was going to the Press †*

Honourable ‡ Sir,

Give your Servant, who hath ever honoured you, leave to take notice of a Book at present in the Press intituled (as I am informed) *Animadversions upon a Treatise lately printed under the Name of "Religio Medici,"* hercof I am advertised you have descended to be the Author. Worthy Sir, permit your Servant to affirme there is contain'd therein nothing that can deserve the Reason of your Contradictions, much less the Candor of your *Animadversions* and to certifie the truth thereof, that Book (whereof I do acknowledge my selfe the Author) was print'd many yeares past, and (what cannot escape your apprehension) with no intention for the Press, or the least desire to oblige the Faith of any man to its asseitions. But what hath more especially emboldened my Pen unto you at present, is, that the same

\* *this true one*] viz ed 1643

† *to the press*, C, some later edd have *to press*

‡ *honourable*] some edd have *honoured*

Piece, contrived in my private Study, and as an exercise unto my self, rather than *Exercitation*\* for any other, having past from my hand under a broken and imperfect Copy, by frequent transcription it still run forward in corruption,† and after the addition of some things, omission of others, and transposition of many, without my assent or privacy, the liberty of these times committed it unto the Press, from whence‡ it issued so disguised, the Author without distinction could not acknowledge it. Having thus misordered, within a few weeks I shall, God willing, deliver unto the Press the true and intended Original (whereof in the mean time your Worthy Self may command a view) otherwise when ever that Copy shall be extant, it will most clearly appear how far the Text hath been mistaken, and all Observations, Glosses, or *Exercitations* thereon will in a great part impugn the Printer or Transcriber, rather than the Author. If, after that, you shall esteem it worth your vacant hours to discourse thereon, you shall but take that liberty which I assume my self, that is, freely to abound in your sense, as I have done in my own. However you shall determine, you shall sufficiently honour me in the Vouchsafe of your Refute, and I oblige the whole World in the occasion of your Pen.

Your Servant,

T. B.

*Norwich, March 3, 1642*

Worthy Sir,

Speedily upon the Receipt of your Letter of the third Current, I sent to find out the Printer that Mr Crooke§ (who delivered me yours) told me was printing something under my

\* *Exercitation*] some edd have *an exercitation*

† *in corruption*] some edd have *into corruption*

‡ *from whence*] some edd have *whence*

§ *Mr Crooke*] viz the publisher of the early edd of *Reisus Medicæ*.

name, concerning your Treatise of *Religio Medici*, and to forbid him any further proceeding therein, but my Servant could not meet with him, whereupon I have left with Mr Crooke a Note to that purpose, entreating him to deliver it to the Printer I verily believe there is some mistake in the information given you, and that what is printing must be from some other Pen than mine, for such reflections as I made upon your learn'd and ingenious Discourse, are so far from meriting the Press, as they can tempt no body to a serious reading of them. They were Notes hastily set down, as I suddenly ran over your excellent Piece, which is of so weighty subject, and so strongly penned, as requir'd much time and sharp attention but to comprehend it, whereas what I writ was the employment but of one sitting, and there was not twenty-four hours between my receiving my Lord of Dorset's Letter that occasioned what I said, and the finishing my Answer to him, and yet part of that time was taken up in procuring your Book, which he desired me to read, and give him an account of, for till then I was so unhappy as never to have heard of that worthy Discourse. If that Letter ever come to your view, you will see the high value I set upon your great parts, and if it should be thought I have been something too bold in differing from your sense, I hope I shall easily obtain pardon when it shall be considered, that his Lordship assigned it me as an Exercitation to oppose in it, for entertainment, such passages as I might judge capable thereof, wherein what liberty I took, is to be attributed to the security of a private Letter, and to my not knowing (nor my Lord's) the person whom it concerned.

But, Sir, now that I am so happy as to have that knowledge, I dare assure you, that nothing shall ever issue from me, but savouring of all honour, esteem, and reverence both to your self, and that worthy Production of yours. If I had the vanity to give my self reputation by entering the Lists in publique with so eminent and learned a Man as you are, yet I know right well, I am no ways able to do it, it would be a very unequal

congress I pretend not to Learning, those slender notions I have are but disjointed pieces I have by chance gleaned up here and there To encounter such a sinewy Opposite, or make Animadversions upon so smart a piece as yours is, requieth a solid † Stock and Exercise in School Learning My superficial besprinkling will serve onely for a private Letter, or familiar‡ discourse with Lay § auditors With longing I expect the coming abroad of the true Copy of that Book, whose false and stolen one hath already given me so much delight And so assuring you I shall deem it a great good fortune to deserve your favour and friendship, I kiss your hand, and rest

Your most humble Servant,

KENELMI DIGBY

*Winchester House, the 20 of March, 1642*

*To such as have, or shall peruse the Observations upon a former corrupt Copy || of this Booke.*

There are some men that Politian speakes of,

*Cui quam recta manus, tam fuit et facilis,*

and it seemes the Author to the *Observations* upon this booke, would arrogate as much to himself, for they were, by his owne confession, but the conceptions of one night, a hasty birth, and so it proves for what is really controllable, he generally omitteth and what is false upon the error of the Copy, he doth not alwayes take notice of, and wherein he would contradiect, he

\* congress] some edd have *progress* Alluding to Virgil's *Impar congressus Achilli* (*Tn* i 475)

† a solid] some edd have *such a solid*

‡ familiar] some edd have *a familiar*

§ Lay] some edd have *Lady*

|| a former corrupt Copy] viz ed 1642

mistaketh or misseeth the intention, and (beside a parenthesis sometimes upon the Author,) onely medleth with those points from whence he takes a hint to deliver his prepared conceptions. But the grosse of his Booke is made out by discourses collaterall, and discussions of his own, not at all emergent from this Discourse which is easily perceptible unto the intelligent Reader. Thus much I thought good to let thee understand, without the Author's knowledge, who, slighting the refute, hath inforcedly published (as a sufficient confutation) his owne Booke and in this I shall not make so bold with him, as the *Observer* hath done with that noble knight, whoe name he hath wrongfully pick'd (as I am informed) to slight Animadversions, but I leave him to repentance and thee to thy satisfaction.

I newell

Yours, A P

P 1, l 6 *Annotations*] These are supposed by Wilkin (and with great probability) to have been written by a Mr Thomas Keck of the Temple in 1644. They appear to have been first published in 1 (1656) and are to be found in all the authorized old editions. They have also been used more or less freely by several modern editors. In the present edition they have been much curtailed.

P 1, l 10 *Observations by Sir A. le M. Dr. l. l.*] These were first published in 1643, and were afterwards (1659) appended to the *Religio Medici*. They have been frequently reprinted, but are omitted in this edition.

P 3 This address "To the Reader" first appeared in C.

P 3, l 1 *gradus of life, &c*] Alluding (as Keck points out) to Seneca, *Thy. t. v. 882* —

Vixit est viduus quisquis non vult  
Mundo secum percutit mori

P 4, l 3 *the 1 paration, C, D to I omit th*, perhaps by mistake.

P 4, l 8 *about seven years past*] Hence as this address "To the Reader" was first published in 1643 it appears that the *Religio Medici* was written about the year 1636. See the note

on p 66, l 4, and on p 115, l 22 Wilkin, in his notes on Johnson's Life of Sir T B, 'thinks it very possible that the true reading is *'above [not about] seven years,'* which would justify Dr Johnson's date" of the writing of the *Act Med* but the conjecture is quite unnecessary, besides being entirely unsupported by external authority

P 4, l 16 *particularities*, C to H, *particulars*, I to I

P 5, l 2 *conceptions*, C to H (compare p 4, l 23) *on ception*, I to L

P 5, l 6, 7 *these are* C to G, K, I, *therefore are*, H, I, J

P 5, l 14 *shall*] Willm (1) and Perce (1) have *I shall*, —an improvement to the sentence, but unauthorized

P 5, l 15 *father th m*] In this place no edition has *father th m* See below, p 90, l penult

P 5, l 15 *best in l m m l*] Wilkin (1) has *best and most learned* This also is an improvement, but is not absolutely necessary, and is without authority, at p 90, l penult, it is *learned and best* Moreover the Latin version has *de tunc morum* in both places

P 5 l 18 *the f*, C to J *th e*, K, I

P 5 l 20 *Brom*] G has *Brom* and this is the way in which the name is printed during the Author's life in at least one edition of the *Juliar Errors* (1672), and also after his death, in the first editions of the *Letter to a Friend* and the *Christian Morals*

P 7 The marginal analyses of the different sections are taken with a few alterations and additions from Grainger's edition (W)

P 7, l 3 *as a til of my profession*] Physicians do commonly hear ill in this behalf It is a common speech (but only amongst the unlearned sort), "*Ubi tres medici, duo ather*" The reason why those of that profession may be thought to deserve that censure the Author rendereth, *Sec 19* (Keck, abridged)

In one of his Common Place Books (vol iv p 416, ed Wilkin) Browne says, "I though in point of devotion and piety physicians do meet with common obloquy, yet in the Roman calendar we find no less than twenty-nine saints and martyrs of that profession in a small piece expressly described by Brevius, in his *Nomenclatio Sanctorum Professione Medicorum*" [Small 8vo. Colon. Agripp., 1623]

P 7, l 12 *clime*, C to I, *the clime*, A, B, which reading is adopted by Wilkin (1)

P 7, l 14 *in (a)l*, omitted (probably by accident) in K, L.

P 7, l 15 *proceed*] Chapman (R), and Gardiner (W), read *to proceed*

P 7, l 16 *but having*] Wilkin (1) reads *but that having*

P 8, l 4 The following lines, which are found in this place in two MSS, were first inserted in the text by Wilkin (1), and afterwards (without observation) by Gardiner (W), and Fields (3) —

*Quousque patere l ne JLSL ?*

*Judeus Ie semel exoscepit crucifixus*

*Illi in Asia, & in Britannia, & illi Germania*

*bone JLSL miserere mei t Judei non*

P 8, l 7 *religions*, A to I, *religion*, J to I, which is followed by most modern editions, probably by mistake

P 8, l 8 *distinguished*] Chapman (1), and Gardiner (W), read *being distinguished*

P 8, l 8 *distinct in had not only*] Wilkin (1) reads *not only distinguished*

P 8, ll 8 9 *then la s then declines*] Chapman (K) has *its own*, and Wilkin (1) has *its*, in both places

P 8, l 12 *I dislike nothing but th name*] i.e. *Lutheran Calvinist, Zuinglian*, &c (Keck), or more probably (as suggested in Q) "*Prot. stant*, i.e. agreeing with it in its denunciation of enmity and discord, inconsistent with the peace and harmony prescribed by the Gospel

P 8, l 16 *prelates*] It appears from A, B, and two MSS that Browne originally wrote *for prelates*

P 8, l 21 *shew upon*, I to I, *hation*, A to D

P 8, l 23 *the person, &c*] No doubt, I rather Keck and some others give here an account of the origin of the Reformation, which it is not necessary to repeat

P 8, l 24 *begat*] Chapman (R) reads *begat*, which is followed by Gardiner (W)

P 8, l 25 *fills* is . *objection*] Wilkin (1) reads *fill are objections*

P 8, l 28 *haz I*] *I have*, M, which is followed by Wilkin (1)

P 8, l 28 *shaken hands with*] The Latin *convictor* renders this phrase by *memet adjuugo* in this place, but below (p 66, l 10) by *valere iussu*, which latter version is the correct one



P 8, l 29 *resolutions*] A, B, have *resolvers*, but C, and almost all subsequent editions have *resolutions*, though O, P, and Chapman (R) have restored *resolvers*. Keck says, in his "Annotations," "*resolver* it should be, without doubt," and probably at first sight most persons would be inclined to say the same, so forced and unnatural does the expression in the text appear. The evidence, however, both external and internal, in favour of *resolutions*, is quite conclusive. The *external* evidence could scarcely be stronger than it is, the obvious word *resolvers* appears in the two spurious editions (A, B), but was altered for the singular expression *resolutions* in the first authorized edition (C), which latter word maintained its place in every edition published during the Author's life. The *internal* evidence is not much less convincing as this use of the abstract for the concrete in the *plu al numero* occurs so frequently in the course of the book as to constitute one of the characteristic peculiarities of the Author's style. Many instances are noticed in the Glossarial Index: some of the most singular perhaps are *ambitions*, *honours*, *intelligences*, *pictures*, *zails*.

P 9, l 4 *improperations*] A word which puzzled the transcribers of the work while still in MS (see Willm's note), and which in C has been changed into *impropiation*. It means *reproachful* or *taunting language*, and was perhaps coined by Browne himself who found *impropro* and *improproum* used not infrequently in the Vulgate as the translation of *ὀνειδισμός* and *ὀνειδισμός* (Heb viii 13, St [am s 15]).

P 10, l 1 *I should solat* C ] A 1 and two MSS have this sentence thus:—"I should cut off my arm rather than violate a church window, than deface or demolish the memory of a saint or martyr."

P 10, l 2 *deface the name*] The author seems first to have written *deface* or *demolish the memory* (as in A and B, and two MSS) then to have omitted *or demolish* (as in C to I), leaving *deface the memory*, which hardly makes sense, and lastly to have substituted *name* for *memory*, reading *deface the name* (as in J to I). This is the reading of all subsequent editions, except Gardiner's (W), which has *deface the memory*.

P 10, l 7 *or contemn*] Chapman (R) has *not contemn*, which is followed by (all lines) (W).

P. 10, l 10 *the Ave Mary bell*] "A Church Bell that tolls

every day at 6, and 12, of the clock, at the hearing whereof, every one in what place soever, either of house or street, betakes him to his prayer, which is commonly directed to the *Virgin*." This and a few other short notes are all that are given in Su T B's authorized editions.

P 10, l 14 *directed*, A to I, G, *direct*, F, H to I

P 10, l 16 *rectified*, A to I, *rectify*, I, K, I

P 10, l 20 *access*, B, I to I, which is also found in an old handwriting as a correction in the margin of Willm's copy of D, the Latin translation has *immodico usu*, A, C to H, have *access*, which is adopted by Peace (A), and Gardiner (W), and (in the sense of *a fit*) is, perhaps, almost as likely to be the true reading. The "*cess* of laughter" may, however, be meant as a verbal opposition to the "*abundant weeping*" in l 18. The same variety of reading is found below, p 33, l 2.

P 10, l 23 *seals*] Q reads *sealots* both here and below, p 90, l 7, but Bacon uses the word *seals* in the plural (*Essay* 58, p 232, ed 1863), and Jeremy Taylor has the expression "*over-flowing seals*," *Libi Dying*, iv 3, § 2. See also the note on *resolutions* above, p 8, l 29.

P 10, l 25 *consist*, A to I *assist*, K, I

P 11, l 13 *an union*] Wilkin (1) reads *a union*, as also, *a history*, p 16, l 2, *a history*, p 16 l 17, p 17, l 21, and *a helix*, p 31, l 21, but in all these cases it seems probable that *an* is the right reading though Su I B may have used *a* and *an* in such cases without uniformity.

P 11, l 23 *Constitutions*] A, B, and three MSS add the following clause — "No man shall reach [retch, tech,] my faith unto another Article, or command my obedience to a Canon more."

P 11, l 28 *or disapproving*] *ου διαφρονω*, one MS and Chapman (K), and other later editors. Wilkin (1) says *disproving* is, without doubt, an incorrect reading, but the word is used in the sense of *disapproving* by Hooker, *Lectes Polity*, bk 11, c 8, § 2.

P 11, l antep *where the Scripture is silent*, &c.] Hallam, as noticed by Mr Willis Bund (1), quotes this passage (*Constitutional Hist of Engl* ch 8, vol 11, p 102, ed 1832), and remarks upon it, "That Jesuit must have been a disgrace to his order, who would have asked more than such a concession to secure a

proselyte—the right of interpreting whatever was written, and of supplying whatever was not.” This meaning can certainly be extracted from our Author’s words, but it may be doubted whether he would have accepted it as a fair representation of what he intended to say

P 12, l 6 *Henry VIII . . refused not the faith of Rome* ] For confirmation of this assertion Keck refers to the “Statute of the Six Articles (31 *Henry VIII* c 14), relating to, 1 transubstantiation, 2 communion in both kinds, 3 the marriage of priests, 4 vows of chastity, 5 private masses, and 6 auricular confession

P 12, l 10 *the State of France* ] In 1606 there was a dispute between Pope Paul V and the Republic of Venice, which was settled in the following year by the mediation of France. See Ranke’s *Hist. of the Popes*, part II book 6

P 12, l 15 *cause*, A to I, *a cause*, J, K, I

P 12, l 19 *returned him*, I to I, *returned to him*, A to H

P 12, l 27 *patron’d*, C, E, *patronized*, A, B, which is adopted in Q, *patron’d*, D, I to L, *pleaded*, N, O

P 12, l 32 *perhaps within*, A to I, *within*, I, K, I

P 14, l 3 *heretic*, A to D, *heret*, L to I. This is one of the very few places where the reading of D is better than that of I

P 14, l 3 *heretics*, A to H, *heretic*, I to L

P 14, l 4 *I hope I shall not* ] *I shall*, A, B, and thence MSS. This alteration of the reading is interesting, as showing that about 1635, when Browne was thirty years old, and wrote the *Religio Medici*, he could not, without injury to truth, say that he had no taint or tincture of heresies, schisms, or errors, but that eight years later, when the first authorized edition was published, his opinions had so far changed, that he hoped he should not injure truth in saying that he had no longer any such taint or tincture in him

P 14, l 19 *a Metemps*, A to I, *Metemps*, J, K, L

P 14, l 19 *Metempsuchosis* ] So the word is spelt in B to L; A has *Metempsuchosis*. See below, p 60, l 31

P 14, l 23 *Plato’s year* ] “A revolution of certain thousand years, when all things should return unto their former estate, and he be teaching again in his school, as when he delivered this opinion” (Note by Sir T. D.) See Plato’s

*Timæus*, p. 39 (Jowett's *Plato*, vol. III, pp. 536, 579, 622), Cicero, *De Nat. Deor.*, II 20

P 14, l. 24 *there hath been*] *there have been*, adopted by Wilkin (T), on the authority of A, I, but Sir I B not unfrequently uses a singular verb with a plural nominative. See p. 17 l. 17, p. 21, l. 30, p. 34, l. 21

P 14, l. 29 *and is, as it were*] *is*, omitted in I to II

P 14, l. antep. *that of the Arabians* p. 15, l. 14 *that of Orion*] In the original Forty-two "Articles of the Church of England" (1552) the fortieth and forty-second Articles (which were afterwards omitted,) were directed respectively against these two opinions. See Burnet's *Hist. of the Reformation*, pt. II, bk. I "Collection of Records"

P 15, l. 6 *of the both*, A to H, *for the lord*, I to I

P 15, l. 6 *should use*] *shall use*, A, I. This is one of the *Errata* in C, which was first corrected in Q, the previous edd. having omitted *should*

P 15, l. 8 *alarm*, A, C to II (See below, p. 128, l. 21 p. 181 l. 29), *alarm*, I, I to I

P 15, l. 14 *Orion*] A, I have *the Chilist* three MSS *the Chilists* one MS *th Orionists and Chilist*

P 15, l. 29 *from some charitable, &c.*] Instead of this clause, A, B, and three MSS have the following words: — 'by an excess of charity, whereby I thought the number of the living too small an object of devotion, I could scarce, &c.'

P 16, l. 2 *an heretic*] *a heretic*, A, B which is adopted by Chapman (I) and other later editors. See above, p. II, l. 13

P 16, l. 3 *persecution*, A, B, I, K, I *persecution*, C to I. Biowne would perhaps prefer *persecution*, as being nearer to the Latin *persecutio*. "*Persecution*," says Bishop Hall (*Christian Moderation*, bk. II ch. 5), "is the only thing that makes a heretic let the error be heinous, yet, if there be not perverse stiffness in the maintenance of it, it amounts not to the crime of heresy" (Quoted in Richardson's *Diet*)

P 16, l. 17 *an heretic*, J, K, L, *a heretic*, A to I, which is followed by Wilkin (T). See above, p. II, l. 13

P 16, l. 22. *of spirits*, omitted (possibly by accident) in A, L

P. 16, l. 27 Sect VIII was first added in C

P. 16, l. 31 *doctrines*, C to H; *the doctrines*, I to L

P 16, l ult *their Church*, C to I, *the Church*, M, which reading is followed by Wilkin (1) and others

P 17, l 2 *complecionally*, C, M, *complecionably*, D to I, perhaps by a mere typographical error, for *complecional* and *complecionally* are found elsewhere in Sir T. B.'s works (see Index), *complecionable* and *complecionably* probably nowhere

P 17, l 3 *indisposed*] This is one of the Errata in C, which was first corrected by Chapman (in R), the previous editions having *disposed*

P 17, l 13 *his own*, C to I, *their own*, M, which reading is followed by Wilkin (1) and others

P 17, l 17 *there is not*, C to I, *there are not*, M, which reading is adopted by Wilkin (1) and St John (1) See above, p 14, l 24

P 17, l 18 *the Schools*, C to I, *Schools*, I to I

P 17, l 22 *those among*, C to I, *the among*, A, B

P 17, l 25 *Metinks there be not impossibilities enough, &c*] This paragraph is alluded to by Lillotson in a passage (vol III Simon 140) in which he presses too hardly on the use of the word "impossibilities," whereby of course (as Fortin observes, *Tracts Philosophical*, &c, vol I, p 373) Sir Thomas Browne, as well as Tertullian, meant *seeming* not *real* impossibilities, and the expression should be looked upon as a *verbum ardens*, a rhetorical flourish (Wilkin, abridged)

P 17, l 31 *to an*, C to I, *to my*, A, B

P 17, l 31. *O altitudo*, I, K I, *Oh altitudo*, I to I Bacon has a similar reference to the Vulgate translation of Romans vi 33 — "In Divinity many things must be left abrupt and concluded with this, *O altitudo*, &c" (*Advancement of Learning*, II 24, II)

P 17, l 33, p 18, l 1 *with Incarnation*, C to I, A, B omit *with*

P 18, l 4 *Tertullian*] "Yea, but if, because it is wonderful, it be therefore not believed, it ought on that account the rather to be believed" Such is doubtless the meaning of the saying (*De Bapt* II), *credo, quia impossibile est*, i.e., with man, and in man's sight, and to man's reason Tertullian speaks just below of 'impossibilia,' as the materials of the Divine working" (Pusey's *Tertullian*, vol I p 256, ed 1842)

P 19, l 3 *we knew*, A to L Some copies of G appear to

have we know, as this reading is corrected in a short list of *Errata* at the beginning of the volume

P 19, l 7 *[That ill, real description of Hermes]* "Sphæra, ejus centrum ubique circumferentia nullibi" (Note by Sir T B) It is not known where the Author found this very striking sentence, to which he alludes again in the *Christian Morals*, pt iii § 2, p 203, and in the *Garden of Cyrus*, ch 5, vol ii, p 559, Bohn's ed. He himself attributes it to Hermes Trismegistus, but it is not to be found among the writings that go under this name nor among the fragments of Iambus, Empedocles, Zeno, or Pythagoras, to each of whom it has been attributed. Pascal also is sometimes considered to be the author of the sentence because it is found in his 'Lettres' (Lett. i § 101 xvii § 1) applied to *Nature*. But he merely quoted it from some earlier writer just as Sir T B does here. The subject of the authorship of the sentence is discussed in *Niles and Quins*, 1870.

P 19, l 8 *[Metaphysical definitions of Deity]* Perhaps if Sir T B had lived in the present day he might have been tempted to quote the two following magnificent definitions of the Deity — 1 'The stern of tendency by which all things fulfil the law of their being,' and 2 'The Eternal [or, the enduring power,] not ourselves which makes for righteousness.' The former of these (or rather a mixture of the two) is considered by some persons to 'have the merit not only of "originality," but also of "simplicity" (*Spectator*, Jan 13 77, p 57). In reference to the second definition I would in the *Contemporaries* (Nov 76, p 67) enquire, 'But an abstraction of the understanding crowned with a negative particle, and robed with the Eternal Name — the Eternal not ourselves which makes for righteousness does it not impose upon us with the illusory definiteness of an empty formula from which the contents of the religious consciousness have been sedulously excluded? is it more substantial than the enunciation of Mr Dombey's elegant and languid mother-in-law, who never could remember names — 'There is no What's his name but Thingummy, and What you may call it is his prophet?' (*Dickens's Dombey and Son*, ch xxvii)

P 19, l 11 *[I had as live, &c]* When Aristotle says (*De Anima*, ii 1, § 6) that the Soul is *entelechy* this definition tells us not what is its essence, origin or nature, and therefore signi-

P 20, l 25. [*St Paul's Sanctuary*] As only one of the English editors notices this expression, it would seem that none of the others found in it any difficulty, and yet (judging from the different ways in which it has been explained by different

competent persons consulted by the present Editor), though the general sense of the passage is plain enough, the allusion contained in these words cannot be considered perfectly evident and simple. The following passages in St Paul's writings have been supposed (by different persons) to have been in the Author's mind —1, "The foolishness of God is wiser than men," &c (1 Cor i 25), 2, "Lye hath not seen, nor ear heard," &c (1 Cor ii 9), 3, "Caught up to the third heaven into paradise" (2 Cor xii 2, 4), which Sir I B calls "that ineffable place of Paul, that proper *ubi* of spirits" (p 64, l 2). Again, as the word "sanctuary" nowhere occurs in St Paul's writings, it has been suggested with great ingenuity and apparent plausibility that there may have been a *Sanctuary* connected with St Paul's *Cathedral*, and that from this material refuge the metaphorical and religious idea in the text may be derived. Probably, however, the reader will be rather inclined to think that the Dutch translator is right in quoting Rom xi 33, "O the depth of the riches," &c, as the passage alluded to, especially as Sir I B himself referred to it a few pages back (p 17, l 31). If this be so, the train of the Author's thoughts will have been something of this sort —In *Philosophy* there is no *sanctum sanctorum*, nor is there anything to hinder our exploring the secrets of Nature to the utmost (p 24, l 2), but the *Limit* of GOD is a subject at once so awful in itself, and so utterly beyond the grasp of human reason, that I take refuge with St Paul in the incomprehensibility of GOD, as in an inviolable sanctuary, and can only cry out in his words, *O altitudo* (p 17, l 31).

P 21, l 5 *states*] Chapman (K), and others, have *states*

P 21, l 8 *and all together*, I to L, and *altogether*, C to H, omitted in A, B

P 21, ll 23, 25 *Aristotle could make two divinities*] that is, that God and the world both, were eternal (Keck)

P 21, l 28 *for there is in us not three* *souls*] The Peipatetics held that men had three distinct souls, which opinion was adopted by certain heretics, and gave rise to great disputes in the thirteenth century (Keck, abridged). Henry More tells us (*Enthusiasmus Triumphatus*, Scholia on Sect 44) that the Jews also held a plurality of souls in one man, viz, *Animal*, *Angelical*, and *Divine*.



P 21, l pen so united, A to I, thus united, J, K, I

P 22, l 2 a petty Trinity] A, H have a *petty* Trinity, no doubt by mistake, but it is not a mere *typographical* error, as the same reading is found in one MS

P 22, l 6 Pythagoras, and the secret magic of numbers] Alluding to the mystical importance attached to numbers by the Pythagoreans and the Cabalistical writers, a curious subject fully discussed by our 1 B's contemporary, Henry More, in his *Conjectura Cabalistica*, &c, but too extensive to be entered upon here

P 22, l 8 the last of us] A, I, and three MSS have, a narrow sense

P 22, l 16 The seven Schools] Sir Kenelm Digby seems to have read *seven* in his copy of the first edition of the *Rel Med* (see his *Observations*, vol II p 459, ed Bohn), and the Latin translation has a *septuaginta*

P 22, l 21 more real, A to I, more is omitted in I, K, I, perhaps by mistake

P 22, l 31 Wisdom, &c I knew him, p 23, l 10] wanting in A, I

P 23, l 8 as he did at Delphi &] "Ἐν ᾧ διεσπύοντο, *Nosce tempus*" (Note by Sir Thomas Browne) This was one of the sentences inscribed in letters of gold on the walls of the temple (πρόναος) at Delphi The ancient oracles were attributed by Sir Thomas Browne to Saturnic agency (see below, § 46, p 72, P *not I ptem*, 1k 1 ch 10 vol I, p 81, bk VII ch 12, 'Of the cessation of oracles,' and *Miscell Tracts*, § 11, "Of the answers of the Delphic oracle," &c, vol III, Bohn's ed)

P 23, l 14 Moses eye, C to L, Moses his eye, A, B, Moves's, &c See below, p 25, l ult

P 23, l 18 an us] After this word one MS adds the following clause — "there is no thread or line to guide us in that labyrinth"

P 23, l 19 Senators] servatores, A, H, probably a mere *typographical* error

P 23, l 28 actions, A to J (see also above, l 23), action, K, I, perhaps by mistake

P 24, l 1 to profound] to propound, A, H, which is not a mere *typographical* error, as the same reading is found in four MSS.

P 24, l 3 *The world, &c* ] In one MS this clause is read thus — "The world was made not so much to be inhabited by men, as to be contemplated, studied, and known, by man"

P 24, l 4 *is the debt, &c* ] The meaning is perhaps plainer in the Latin translation — 'Debitum hoc Rationis nostrae eiga DEUM officium est'

P 24, l 5 *of our reason = for our reason* So in Bacon's *Essays*, vi, p 19, l 10 (ed 1863) — "A name of certainty and verity," for "A name for certainty," &c, and viii p 69, l 21, "Reverence of traditions," for "Reverence for traditions,"

P 24, l 16 *Thyself, search &c* ] The rest of this section is wanting in A, l

P 24, l 23 *damm'd, c to H, diminish'd, I to I*, which spoils the metre, but which is nevertheless adopted by Chrysostom (A) and others

P 24, l 29 *to soar, c to G so to rear, H to L*, which spoils the metre

P 25, l 5 *his Father, D to I, the Father, c*

P 25, l 11 *there is but one first cause* ] In opposition to the Manichees, who held there were *duo principia*, one from whom came all good, and the other from whom came all evil (Heck.)

P 25, l 11 *one first cause, A to I, our first cause, I, A, I* no doubt a typographical error

P 25, l 11 *four second cause* ] Meaning (as appears from the following lines) the *efficient*, the *materal*, the *formal* and the *final* Grindner (W) quotes Aristotle's *Physics* i ult ii 3 § 2

P 25, l 22 *treasure, I to I, treasury, A to H* see below, p 97, l 24

P 25, l 25 *most excellent speculation* ] One MS adds *and most sweet philosophy*

P 25, l 32 *Galen his, A to A, Galen's* first appears in A (1736)

P 25, l ult *Suarez, A to I, Suarez's, A* See above, p 23, l 14, and below, p 26, l 21

P 26, l 5 *age, A to H, aged, I to I*, perhaps by mistake

P 26, l 5 *Natura, &c* ] Ματην μὲν γὰρ οὐδὲν ἡ φύσις ἐργάζεσθαι (Galen, *De Usu Part* viii 2, tom iv p 78) This "only in disputed axiom in philosophy" is perhaps originally due to

Aristotle, who says, 'Ο δὲ Θεὸς καὶ ἡ φύσις οὐδὲν μάρτην ποιῶσιν (*De Caelo*, I 4, in fine)

P 26, l 5 *undisputed*, κ ι *undisputable*, A to J, a more common word, and one therefore which is perhaps hardly likely to have been changed into *undisputed* without some authority

P 26, l 6 *there are no grotesques*] *there is no grotesco*, A, B

P 26, l 16 *tus*, &c.] In ΠΙΟΝ vi 8, there is no mention of *tus* in the Hebrew text, but Sir T B may perhaps have been thinking of the following addition, which is found in the LXX — "Go to the bee and learn how active she is, and how honourable is the work that she doeth whose labours kings and private men use for their health, and she is desired by all and of good repute, albeit in strength she is but weak, yet as she honoureth wisdom she is advanced

P 26, l 21 *colossus*, ι to I, *colossus*, M See above, p 25, l ult, and below, p 72, l 27 Wilkin (r) has *colossus* Chapman (κ) *colossu*, which is adopted by Grudner (w)

P 26, l 25 *Regio Montanus*, &c.] John Muller of Königsberg (Laudised into *Regio Montanus*) [1436 75] constructed an iron fly and a wooden eagle both of which were able to fly Keck and others give an extract from Du Brulx, in which mention is made of both the curious pieces of mechanism (*La Semaine de la Creation*, translated by Sylvester London, 1641)

P 26, l 25 *Regio Montanus* hι] The earliest edition which has *Regio Montanus* is ο (1736)

P 26, l 27 *two souls*, &c.] Meaning the *sensitive* and *vegetative* in insects and only the *vegetative* in trees and plants (Note in ο)

P 26, l 31 *Nile*] Chapman (κ) and others have *the Nile*

P 27, l 2 *cosmography of mizef*] Alluding to man being called a microcosm, or little world See below, p 55, l 30

P 27, l 12 *expos'd*, c to L, *exposed*, A, B, and one MS

P 27, l 18 *the children of Israel*] One of the MSS has the very singular reading, *the wild Israelites*

P 27, l 18 *effect*, I to L, *effect*, A to H

P 27, l 26 *Nature* *the principle of motion and rest*] See Aristotle, *Phys Ausc* II I § 3 ὡς οὐσης τῆς φύσεως ἀρχῆς τινος καὶ αἰτίας τοῦ κινεῖσθαι καὶ ἡρεμεῖν, κ τ λ

P 28 l 1 *stare but by*] This is one of the Errata in c, which was first noticed by Wilkin (in the "Add. and Corr." to T), all

previous editions having omitted *but* Chapman (R) and Wilkin (T) transposed the clauses of the sentence, in order to restore sense, which the omission of *but* destroyed

P 28, l 1 *a faculty from that voice] the faculty of the voice,*  
A, B

P 28, l 8 *wood, A to I, word, J, K, I, probably by mistake*

P 28, l 10 *God is like a skillful Geometer* [Alluding to the words attributed to Plato but not found in any of his works 'Ο Θεός γεωμετρεῖ (See Plutarch, *Sympos* viii 2)] These words were prefixed by Isaac Barrow to a Latin prayer or divine ejaculation, written at the beginning of his MS of Apollonius, now preserved in the Library of the Royal Society

P 28, l 26 *our writings, A, B, C, which perhaps agrees better with our laws in l 25 D to I have our writings*

P 28, l 28 *of spirits, A to I, of spirits, I, K, L, probably by mistake*

P 28, l 29 *of creation, A, C to I of creations, P, Q, R, S, T, U, V, W, X, Y, Z, which is adopted by Wilkin (1), the words are omitted by Cradock (W), perhaps by accident*

P 28, l 29 *I cannot tell, &c.] This criterion of true beauty viz the adaptation of the structure of a part (or of an animal) to its functions, is enlarged upon by Galen (*De Usu Part* 1 9, tom iii p 24, &c ed Kuhn), and he refers to Sociates who is represented by Aetionophon (*Commentarii* § 2) as paradoxically proving his own personal beauty. Perhaps, however, the reader will be inclined to think that the paradox both of Sociates and of Sir Thomas Browne has been surpassed by "a remark recently made to a writer in the *Lancet* (July 7, 1877 p 12) by one of 'the most profound morphologists of the day 'No creature on earth,' he said, 'is in my opinion so perfectly beautiful as a *load* except' (he added parenthetically) 'a beautiful *man*,'—the last remark being clearly only made in deference to popular prejudice"*

P 28, l 32 *the actions, A, B, C, those actions, D to L*

P 28, l 33 *past, A to U, Chapman (R) and others have, passed*

P 29, l 12 *impregnant, L to I, impregnate, C, D*

P 29, l 15 *servants, I, K, I, the servant, A to I*

P 29, l 19 *Nature is the art of God] Wilkin (1) refers to the opening words of Hobbes's *Leviathan*, "Nature, the art whereby GOD hath made and governs the world, &c*

P 29, l 30 *individuals*, A to L, *individual*, M, and also Keck in his Annotations, which is followed by Wilkin (1) and others

P 30, l 4 *of dangers*, A to L, *or dangers*, V, which is followed by Wilkin (1)

P 30, l 16 *'Twas not, &c.]* In A, B, and two MSS this sentence stands thus *'Twas not a mere chance to discover the [blank] or Poole's reason by a miscarriage of the letter*

P 30 l 18 *a miscarriage in the letter]* The Latin translator has 'in reddendis litteris error accident, which at first sight would appear to be the meaning of the words. But the letter to Lord Montague did *not* miscarry, and the change from 'the letter' to 'in the letter' (see the previous note) proves that Sir T B did not make this historical mistake. It is an awkward sentence, but means (as Will in (1) and Smith (A A) have pointed out) "continued a miscarriage of the Plot in (or, by means of) the letter"

P 30, l 24 *armistice]* Wilkin (1) and others have the more usual form of the word, viz *armata*

P 31, l 10 *dispenseth]* *dispenseth* is found in three MSS (the Latin translator also has *dispensat*), and is adopted by Will in (1), and Pease (1) "It is" (as Wilkin says) "evidently the better reading," but rests on insufficient authority, and *disposeth* gives a good sense

P 31 l 10 *his fauor]* *his fauor* is found in two MSS and is adopted by Wilkin (1)

P 31, l 12 *becom]* One MS has *besides that*

P 31, ll 14, 15 *and must]* *and they must*, Pease (1) on the authority of one MS *and they must*, Chapman (K) and others, without authority or necessity

P 31, l 21 *an helix]* A to K, M, *a helix*, I (perhaps by mistake), which is followed by Wilkin (1) and others, Chapman (K) has *an élix*. See above, p 11, l 13

P 31, l ult *'Tis]* here, and six times in the next page, some edit read *'tis*, and others *it is* in each case the reading of I has been followed

P 31 l ult *a ridiculous]* A, B omit *a*

P 32 l 2 *sotilgies*, L to I, *sotilgius*, J, K, I, probably by mistake, *sotil* as, A, which is adopted by Wilkin (1) and others.

P 32, l 9 *Fools only are fortunate*] "Fortunata stultitia" is the title of one of the sections of Iulianus Adagia (p 265, ed 1629)

P 33, l 2 *of one*] A, B have *of the one*

P 33, l 2 *excess*, A, I, C, V, which reading is adopted by the editor of Q, and others is, *accurs*, D to L, St John (U), and Peice (V) The same variety of reading is found above, p 10, l 20 In this place if (A seems probable) in opposition to *defect* is intended, *excess* is the better reading, though *accurs* (in the sense of *addition*) would be admissible

P 33, l 15 *h ill* *acc*, J, K, L, *h ill* , A to I, Peice (V) reads *h ill* , but without authority for *held*, except that the Latin translation has *consunt*

P 33, l 23 *He is*] Wilkin (I) and others read *a heaven*, on the authority of V

P 33 l ult *the profs could cause*] *or* Nature, §§ 15, 16, and Fortune, §§ 17, 18

P 34 l 10 *that of his*] Alluding probably to the second triumvirate, that of Octavius Antony, and Lepidus

P 34, l 15 *It is not a reason*] There appears to be some error here, but we have not the means of correcting it with certainty There is no difference of reading in any of the early editions, nor in the Latin translation, but St John (C) has *both unto faith*, Peice (V) has *both [to it and passion] unto [faith]*, Gardiner (W) has *to it* in the text, but in a foot note says, "*Reason*" So in all the editions quite *It is not* and in the new edition which he was preparing at the time of his death, he had marked *faith* to be introduced into the text which would have been done in the present edition, if there had been any authority for the correction Other modern editors retain *reason*, without any observation or explanation The C is a somewhat similar passage below (p 106, l 22), but it does not help to correct this

P 34, l 15 *It is*] *It is* is one of the Iulian in C, which is found in D, but was corrected in I and the following edd, and yet (singularly enough) it was reproduced in V, and also by Wilkin (T), though noticed in his *Idid and Cor*

P 34, l 21 *There is*] Chrysostom (A) and other modern editors read *there are*, but without authority or necessity (See above, p 14, l 24) The same construction of two or more nomina-

tives with a singular verb is found in other writers. See Dean Church's Note on Hooker, Book 1 ch 4 § 1.

P 34, l 27 *For our endeavours, &c*] The remainder of this section is wanting in A, B.

P 34, l 28. *but always*] Q has *but likewise*, to answer to *not only* in the line above, the Latin translation has *cum ipso diabolo*. If any alteration were absolutely required, we should read *but also*, which would give the same sense as Q's reading (*but likewise*), with much less change of letters.

P 34, l ult. *Archidoxis*, c to H (see also below, p 131, l 6), *Archidoxas*, I to L. The work in question seems to be called indiscriminately *Archidoxa* (-orum), or *Archidoxis* (-os). See the Works of Paracelsus, tom vi and tom xi ed Francof 1603 sq, and Miller *Biblioth Medic Pract*, tom ii pp 6, 8, 11. It was translated into English under the name *Archidoxis* by "J H" and published in 1662, 8vo London—partly, perhaps, in consequence of this mention of it by Sir Thomas Browne.

P 34, l ult. *the secret sympathies of things*] Alluding perhaps especially to the cures supposed to be wrought by the Arm Salve (*Unguentum Asmarum*) and Sir Kenelm Digby's Sympathetic Powder, which latter nostrum had probably at this time (1635) obtained a certain degree of notoriety (as it had been exhibited to King James and Prince Charles), though his "Discourse on the Cure of Wounds by the Powder of Sympathy" was not published till many years later.

P 35, l 13 *The combustion of Sodom, &c*] See *Pseudod Epid* vii 15.

P 35, l 21 *Israelites*, c, D, *Israelite*, L to L, probably by mistake.

P 35, l 21 *but that in his time*] Q has *in his time but what*, Chapman (R) and other modern edd have *but that in his time which*.

P 35, l 23 *the devil played at chess with me*] Is it possible that Ketzsch may have taken from this passage the idea of the "Chess-play," one of the finest and most popular of his outline etchings?

P 36, l 17 *three impostors*] The Emperor Frederick II was accused by Pope Gregory IX. of maintaining that the world had been deceived by three impostors, Jesus Christ, Moses, and Mahomet. Milman mentions (*Latin Christianity*, vol. iv p. 396)

that "a book was said to have existed at this time [1238], with this title, it has never been discovered. I have seen a vulgar production with the title, of modern manufacture." This is the book here mentioned by Sir I. B. Sir Kenelm Digby seems to take it for granted that he attributes it to Bernardinus Ochinus (*Observations on Rel. Med.* vol. II p. 463, ed. Bohn), with which opinion he himself agrees, as does also Keck in his Annotations. There is however no sufficient ground for this belief, and the author of the work in question (which has been the occasion of more discussion than it is worth) is entirely unknown. Bayle in his Dictionary refers to Placcu *Theatr. Anonym.* vol. I p. 184, ed. 1698. Wilkin (T) refers to Barbier, *Dict. des Ouvrages Anon.*, 1824, tome III p. 648, Art. 21612, Renouard, *Cat. de la Biblioth. d'un Amateur*, 1819, tome I p. 118.

P 36, l 28 *yet are there, A, B, C, I to I, yet are there, D, L, J, K, I*

P 36, l 30 *doctor in physick, of Italy, C to I, doctor of physick in Italy, A, B*

P 36, l 30 *could not* I to L omit *not*, probably by mistake

P 37, l 3 *this line of Samia*] Sir I. B. alludes to the following lines, which he quotes in a note, but not quite correctly —

"An toti morimur, nullique pars minet  
Nostri?  
Post mortem nihil est, ipsaque mors nihil  
Mors individua est novae corpori  
Nec parcens animæ" (*I read 57*) &c.)

P 37, l 7. *testimonies*] *testimony*, G

P 37, l 18 *Samson*, A, B, C, II to L, *Samson*, D to G

P 37, l 20 *but from, A to H, from, I to I*

P 38, l 10 *That she was, &c.*] This clause was first added in C

P 38, l 26 *successive, C to J, successive, A, N, K, L*

P 38, l 30 *not worthy our vacant hours, &c.*] And yet some of these very questions are discussed more or less fully in the *Pseud. Epid.* See III 17, VI 2; VII 2

P 38, l penult *Pantagruel's Library*] "In Rabelais" [*Pantagr.* liv. II ch. 7,] (Note by Sir T. B.) Bacon also mentions this fictitious library in his *Essays*.—"I have a master of



scoffing, that in his catalogue of books of a feigned library sets down this title of a book," &c (*Essay* 3)

P 38, l ult *Tartaretus*, &c ] The title of the imaginary book here mentioned is only one of the dirty jests of Rabelais, but Tartaretus (or *Tutaritus*) was a real person, and a writer of some celebrity in the 15th and 16th centuries, though his name does not occur in any (ordinary) Biographical Dictionary, and is probably only preserved from oblivion (at least in England) by this mention of him by Sir F. B. He was a Doctor of the Sorbonne, and brought upon himself the "everlasting fame" conferred by the ridicule of this "master of scoffing" by his refinements on the metaphysical subtleties of Duns Scotus. His works were reprinted as late as 1611. See note on Rabelais, quoted by Wilkin (1).

P 39, l 5 *doron* A to H, *doron*, I to I, which is adopted by Chapman (K) and others, though it would appear to be a mere typographical error.

P 39, l 6 *particular*] *great particular*, A, B, C. This is one of the *Errata* in C.

P 39, l 14 *very feasible*] on the contrary, A and B read *very difficult*, and two MSS. have *difficile*.

P 39, l 16 *the honest Father*] viz. St Augustine, "who delivers his opinion, that it might have been miraculously done (*De Civ. Dei*, vii. 7). . . but St Aug. saith not, that it could not be done without a miracle." (Kock.)

P 39, l 30 *to save*] Q, and some modern edd., read *to save*. See below, p. 48, l 19.

P 40, l 3 *after hundred years*, &c.] See *Pseudod. Epist.* vi. 6.

P 40, l 7 *tenants*] Q, and other modern edd., have adopted the more usual form *tenants*.

P 40, l 11 *a postulate*] This is one of the *Errata* in C, which was first corrected by Wilkin (1), all previous editions having a *prador*.

P 40, l 11 *Methusalem*, C to L, *Methusalah*, A, B. See below, p. 66, l 27.

P 40, l 11 *Methusalem*, &c.] The meaning is, that the years of Methusalah may have been exceeded in number by those of some patriarch whose age is not recorded. See *Pseud. Epist.* vi. 6. vii. 3, pp. 143, 216, ed. Bohn.

P 40, ll 11, 22 *Mithusalem, Bibel, &c*] Several of these points are discussed by Sir Thomas Browne in his *Pseudodoxia Epidemica* books 6 and 7

P 40, l 31 *concludid*, A, C to G *conclude*, B, H to I

P 40, l 32 *consequencia*] In A, B and two MSS the following clause is added — 'as, to prove the Trinity from the speech of GOD, in the plural number, *'I & unus hominum, I et Us make man'* [Gen 1:26],—which is but the common style of princes and men of eminency,—he that shall read one of His Majesty's proclamations, may with the same logick conclude there be two kings in England

P 41, l 14 *singularist*, A to I *most singular* A

P 41, l 15 *Ptolomy*] So spelled in all the old edd

P 41 l 15 *Ptolomy*] Not (as some suppose) the geographer and astronomer, but the King of Egypt, who (according to the commonly received tradition) caused the Jewish Scriptures to be translated into Greek, and placed them in his newly established library at Alexandria

P 41, l 19 *not* *it*] These words are omitted by mistake in A B, as also in two of the MSS, in one of which there is a blank. It was one of these imperfect editions that was used by Sir Kenelm Digby, and which caused him to say in his *Observations* — 'I doubt he mistakes in his chronologie, or the printer in the name when he mistaketh Ptolomy condemn the Alchoran' (p 316 ed 1682)

P 41, l 26 *that*] *has - huch* See the following note

P 41, ll 26, 27 *that—this*] Wilkin (1) has transposed these two words, without authority, "because (says he) "the sense evidently required it," and has placed a period after *learning*. Both he, however, and the later editors who have adopted his alteration, have mistaken the construction of the sentence, in which there is no opposition between *that* and *this* and which is more plainly indicated in Q by substituting *his* for *that*, and in the Latin Version, viz "*Alcoranum armis utum et violentiâ propagatum. Hoc vero (sc Sacra Scriptura), sine ullorum armorum beneficio,*" &c

P 41 l 28 *hath disseminated*] *doth disseminate*, A, B

P 41, l 32 *Common weals*] Q and some modern edd read *Commonwealths*.

P 42, l 3 *in eis*] Wilkin (T) and others read *divers others*, on the authority of M

P 42, l 14 *the combustion of the library at Alexandria*] The *e* were in fact *two* great libraries at Alexandria, which were *more than once* destroyed by fire To which of these combustions Sir T B alludes, is uncertain and immaterial See art *Alexandria* in Smith's *Dict of Gr and Rom Geog*, p 97, and especially Gibbons's *Decline and Fall*, and the Editor's Notes, vol iii pp 417, 419, and vol iv pp 337, 338, ed 1862

P 42 l 19 *Luchs Pilli*] Josephus does not mention *Enoch* but says that *the descendants of Seth* erected two pillars, on which were engraved all the inventions and discoveries then known to man in l 17 Sir Walton mentions these Pillars (*Complute Insula* p 11 l ch I) as having (according to some persons) the wit of *Ingimus* engraved on them See *Notes and Queries*, 1st Series vols v and vi

P 42 l 23 *Pini lri*] "Pine lri in his *Historia Ecclesiastica* quote one thousand and forty authors (Note by Sir F B)

P 42 l 25 *the great inventions etc*] Guns pointing, and the mariners compass according to one M's quote l by Wilkin Keel thinks the third invention was *lofts*, while the Latin Annotator is in doubt between *cl* and *organs*

P 42 ll 27 28 *in lris commotibus*, omitted in J, M, and also by Chapman (1) and other but probably by mistake

I 43 l 5 *with their exception* J to M *with what exceptions*, A to I The exact meaning of the *e* words is not quite clear, though not one of the former editor has thought it necessary to explain them Several widely different interpretations have been suggested to the present Editor, of which the two following are the most plausible viz, (1) I wonder what *exception* they could *make* in favour of the Pentateuch more than the other books, — or more probably (2) I wonder what *exception* they could *take* against the other books more than the Pentateuch

P 43 l 24 *in eis*] Q has *not only*, and the Lat Transl *non tantum* but without necessity

I 43, l 28 *condescend*] *descend*, J, M, and some modern editions

P 43 l 1 *intep one flock*] It should be noticed that Browne does not say *one fold* (as in the Authorized Version of 1611,

and also in all the other old translations except Tyndale's, but "one flock," which is the proper translation of the Greek, *μία ποίμνη*

P 43, l ult *those four members of Religion*] Pagans, Mahometans, Jews, and Christians

P 44, l 10 *he is beyond*, A to E, K I, *is beyond*, F to J

P 45, ll 1, 2 *Alexander* *futurus Caesar*] He probably means to imply that they did not observe the due mean between richness and poverty

P 45 l 10 *that full*, E to I, *th full*, A to D This is one of the *Errata* in C, which was immediately corrected (in I), and yet (singularly enough) was reproduced in M, and also by Wilkin (1), who however notices it in his *Add and Corr*

P 45, l 16 *in the* A] A, B, have *in* A, which is adopted in Q

P 45 l 20 *an heretic*] Wilkin (1) and others have *a heretic*, as below, p. 50, l 9, both old and modern edd have *a heretic* See above, p 11, l 13

P 45, l 21 *he must* *that says*] A, B, and one MS read *It is false to say if I say* another MS has *I it false*, &c In this passage (as in some others) the author seems to have modified his opinions in preparing them to meet the public eye Originally he expressed a doubt as to Huss being a Martyr He now presents us with this *triumph*, viz that he who differs in opinion from *both parties*, agrees with *neither* (Wilkin, abridged)

I 45, l 21 *must not*, C to I *must not*, I

P 45 l 28 *it is*] Whether Socrates was, or was not, a *Martryr*, is a matter of opinion, about which (as in the case of John Huss) men may fairly differ, but to say that he "suffered on a fundamental point of religion, the *Unity of God*," is utterly misleading and incorrect He was accused in the indictment, not only of disowning the gods recognized by the state, but also of *introducing other new deities of his own* (See Plato, *Apol* cap 11, Xenophon, *Mem*, lib 1 cap 1)

P 45, l 30 *the miserable bishop*] Chapman (1) and others read *that miserable Bishop*, on the authority of J The Bishop alluded to is Virgilius, Bishop of Salzburg in the 8th century, who is said by some persons (see Disraeli, *Curios of Liter* vol. 1. p. 39, ed. 1834), to have been burnt for heretically asserting

the existence of Antipodes. The story does not appear to be authentic, but it is probable that Sir T B had seen it, and believed it, as he originally wrote *life*, not *living*, three lines below, and also uses the same word *suffered*, both in the case of Virgilius and of Sociates. There are other mistakes connected with this story, but it is sufficient to state here that Boniface, Archbishop of Mentz, misunderstood what Virgilius had written, and accused him to Pope Zachary of teaching that there was another world with another sun and moon, and that the Pope called upon Virgilius to explain the charge. As he was afterwards runed to the see of Salzburg, it may be presumed that his explanation was considered satisfactory. (See Milner's *Hist of the Church of Christ*, vol II p 481, ed 1834, Whewell's *Hist of the Inductive Sciences*, vol. I p 256.) It is curious that both the accused, and the accuser, and the judge, have been canonized by the Church of Rome.

P 45, l ult [*living*] A, B have *life*, which is adopted by Q. The Latin translator has *sacerdotium amiserit*.

P 46, l 21 *the record*, D to I, *record*, A, P, C.

P 47, l 3 *done*] Q and some modern edd read *do* but without good reason.

P 47, l 8 *effects*, I to I, *effect*, A to II.

P 47, l 16 *can do all things*] *cannot do all things but sin*, A, II, which seems to be a mistake for the reading of two of the MSS viz *can do all things but in*.

P 47, sect XXXIII is wanting in A, B.

P 48 l 5 [*Helen*] I or the history of the Cross, &c, found by the Impious Helena, see Smith and Cheetham, *Dict of Christian Antiq*, art *Cross*, *Finding of*, p 503.

P 48, l 9 *those nails*] It is said that out of one of the two nails given by Helena to Constantine has been formed the inner ring in the famous historical "Iron Crown of Lombardy" (See *Dict of Christian Antiq*, art *Crown*, p 508.)

P 48, l 11 *your Pæ frauder*, C to J, K, I omit *your*.

P 48, l 12 *consecrated swords*] "Ejusmodi gladios donant mittunt Pontifices, et magnos Principes, cum bellum gerant contra Ecclesie hostes. Illum gladium, quem Leo X ad Henricum VIII Anglie Regem misit, cum titulo *Defensoris Fidei*, vidi Iondini in propugnaculo quod appellatur *De Turre*," i.e. *The Tower*] (Molike.)

P 48, l 14 *Genovese*] Q and some modern edd read *Genoese*

P 48, l 19 *salve*] Q, and some modern edd, read *salve*, as above, p. 39, l 30, and in several other places. See Glossarial Index.

P 48, l 33 *cessation of Oracle*] See *Pseudod Ipid* bk. vii, ch 12

P 49, l 7 *Paſan confessed*]. Moltel refers to I usebius, *Chiron* and An n Libani, Origen, a z *Calsum*, lib ii, Tertullian, *Ipol* cap 21, Augustine, *De Ci Dei*, iii 15

P 49, l 8 *the Devil himself confessed it*] "In his Oracle to *Inustus*" (Note by Su l B) The Greek verses in a corrupt state may be seen in Suidas, art *Αἰγυσιος*

P 49, l 12 *Chronicle*] Chapman (K) and Grindner (W) read *chronology*, on the authority of J

P 49, l 13 *Magasthenes*, A, B, and this is of course the right way of spelling the name, but it is somewhat singular that all the authorized edd have *Magasthenes*

P 49, l 20 *countersuit*] Chapman (K), and others read *countersuiting*, on the authority of J, W

P 49, l 21 *times present represent*, I to I, *time* (or *the time*) *represent's*, A to D This is one of the *Littata* in C

P 49, l 27 *as some ill have it*, wanting in A, B, and two MSS. Su l B probably here alludes to Philo, who (*De Vita Mosi*, in fine,) expressly says that Moses wrote the account of his death and burial prophetically

P 49, l 29 *this doubtful comat*, C, ] that is, all doubt as to the reality of Spirits and Witches

P 49, l pen *the ladder and scale of creatures*] This is explained below, pp 53, 4, and p 56

P 50, l 1 *For my own part, I do not know that there are Witches*] What supposed proof of the existence of Witches Su l B here refers to, is not known, but his belief on this subject (which, it must be remembered, he held in common with some of the wisest of his contemporaries) was not so harmless in practice as some of his other credulous fancies, inasmuch as it led to his being indirectly (though no doubt most unwillingly) connected with the burning of the two poor women at Bury St Edmund's, by order of Sir Matthew Hale, in 1664 (See Bp Francis Hutchinson's *Essay on Witchcraft*, on the Reports of the Trial mentioned by Lowndes, *Bibliogr Manual*,

art *Witchcraft*, p 2961 ) Sir Kenelm Digby (as Mr. W P Smith remarks, in A A) "takes up an advanced position for his age, when he says, 'Neither do I deny there are Witches, I only reserve my assent, till I meet with stronger motives to carry it'" (*Observations*, &c, p 464, ed. Bohn )

P 50, l 16 *a power*, C to L, *the power*, V, B

P 50, l 16 *transpicate*, C to L, *transplant*, V, B and one MS

P 50, l 26 *that Antichrist should be born of the tribe of Dan* ] This singular opinion prevailed in the ancient Church, and was founded partly upon the omission of his name from the list of the tribes of Israel "sealed" in the Apocalypse (ch vii), and partly upon Jacob's last prophetic blessing of his sons (*Gen* xlix 17), wherein he is spoken of as an "adder" and a "serpent" (See art *Antichrist*, in Smith and Wace's *Dict of Christian Biography*)

P 51, l 1 *defection*] As nothing is known of this "Maid of Germany," except that she is said in one of the MSS to have "lived without meat on the smell of a rose," it is impossible to say what is meant here by the word *defection*. All the MSS have *defection*, which reading is adopted by Peace (V), and which reading is so very obvious and plausible, that it seems impossible to believe that it would not have appeared in some of the editions published in the Author's life time, if it had been true.

P 51, l 9 *they both*, V to H, I to I omit *both*. The Latin Transl has *utrumque*, i.e. both the devil and his scholars.

P 51, l 13 *a great part*, A to I, B, I omit *great*.

P 51, l 20 *that sentence of Paracelsus*] The Latin Annotator refers to his work *De Imaginibus*.

P 51, l 22 *Ascendens constellatum, &c*] "Thereby is meant our good Angel appointed us from our nativity" (Note by Sir T B)

P 51, l 23 *magnalia*] *animalia* A, B, and all the MSS (Wilkin)

P 51, l 28 *natures*, A, B, C, M, *nature*, D to L

P 52, l 2 *an universal*] Wilkin (1) has a *universal*. See above, p II, l 13

P 52, l 4 *It was the opinion of Plato, &c*] See the *Timæus*, p. 36, and in other places.

P. 52, l 10. *of us*, A to H; *in us*, I to L.

P 52, l 21 *Whosoever*, C to H, *whatsoever*, A, B, I to L.

P 52, l penult *ου* 1, A to I, K, I, *ο'ι*, J, M

P 53, l 4 After this line A, B and two MSS have the two following, which are found below, p 119, l 9 —

"Keepe still in my horizon for to mee  
It is not the Sunne that makes the day but Thee.

P 53, l 6 *humble*] A, I and two MSS have *humbly*

P 53, l 20 *Plato*] In the *Phaenon*, pp 107, 108, and elsewhere

P 53, l 22 *yet it is it*, C to I, *yet is*, A, B, K, I, *yet it is*, G to J

P 54, l 3 *hold on*, I to L, *hold on*, A to D

P 54, l 5 *definition of Porphyry*] "I dissent rationalis immutabilis" (Note in one of the MSS) Sir I B perhaps quotes from memory the Latin translation by Mars Ficinus (in Iamblichus, *De Mysteriis*, p 285, Iugd 1570) of the following words in Porphyry, (*De Abstinentia* p 225, Cantab 1655) *ἡ ψυχὴ οὐρά* *ἀμετέσθη, αὐλος, ἀφθαρτος*

P 54, l 7 *'tis then hit*, K, I wanting in A to J — but the words could hardly have been inserted in the text, during Sir I B's life, without some authority See below, p 56, l 27

P 54, l 11 *natural*] *natur* J, M

P 54, l 25 *numerical self*] A, I have *natural self* Wilkin (I) refers this variation to l 22, *numerical forms*

P 54, l 25 *that as thou art*, &c.] The Latin translation here is plainer than the original — 'sicut numerus facultas inest corporis a se informati movendi, sic illos [sc *Angulos*] movendi quidem cujusvis, nullius vero informati, potentiam habere Nos temporibus, locis, et distantia alligamur, invisibilis vero minus illa." &c

P 55, l 7 *thoroughly*, L to I, *thoroughly*, C, D, *unly*, A, B

P 55, l 8 *the conversion of a sinner*] Sir I B here follows the Geneva Bible of 1560, which has "one sinner that *converteth*," but the Greek *μετανοοῦντι* is more accurately rendered by *repenteth* in the Authorized Version of 1611 See above, p 43, l antep

P 55, l 9. *with those in that Great Father*] A, B omit *those in*

P 55, l 10 *that Great Father*] Probably St Chrysostom, *Homil in Genes*, though the same idea is also mentioned by St Augustine, *De Creat. Dei*, xi. 9. (Keck, abridged.)



P 55, l 20 *actually existing, &c.]* Here again the Latin translation is plainer than the English original — "Illud jam sunt, quod nos ipsos aliquando futuros speramus tantum adhuc et opinamur"

P 55, l 22, *a corporal] corporal, J*

P 56, l 7 *fi c / mts, A, B, C, I, K, L, fi / mtd, D to H, J*

P 56, l 13 *on ] O, Wilkin (1), and Grudiner (W), improve the sentence by reading one - o' d, on the authority of the MSS and the Latin translation*

P 56 l 15 *h i e f aut of] f the one but of, Q without authority, but improving the sentence the Latin Version has, Illudum nolis Mors descriptisse etiam, alle um vero, &c*

P 56 l 18 *first chapter, C to I, K, I, first chapter, L, M, last chapter, A, I*

P 56, l 25 *p i ble and perhaps &c.]* The Latin translation makes the sense plainer — ' i biles et haud scio an forte mystica Mors methaphysica est

P 56, l 27 *and K, I, omitted in A to J — the word does not seem to be wanted, and yet it could hardly have been inserted in the text during Sir I B's life, without some authority. See p 54, l 7, and p 94, l 3*

P 56, l 31 *Do but extract from the copulency of both]* One of the MSS has *al tract*, and the Latin Translator *copulenti utriusque vidus dicitur* so that we might almost suppose that Sir I B wrote, *Do but ab tract in (or th n) copulency from both*

P 57, l 20 *this homi, A to I, his homi, K, L*

P 57, l 30 *ancient, omitted in I to I, perhaps by mistake*

P 58, l 5 *a distinction]* The rest of the section is wanting in A, I

P 58, l 7 *generation not only]* Wilkin (1) reads *not only generation*, an unauthorized improvement

P 58, l 21 *was drawn, A to H, has drawn, I to L*

P 58, l 24 *t o affections]* In the sense of *properties, qualities*, ' proprietates in the Latin Translation. The two qualities alluded to are *incorruptibility* and *immortality* (Wilkin)

P 58 l 26 *Plat]* In the *Phaedon*, and other places

P 58, l 27 *There is another scripture, &c.] viz whether the soul is produced by tradition from the parents, or creation by*

God Information and references concerning this and other speculations about the soul may be found in Moltke's Notes on this section, or in the treatise of Sir I. B's contemporary, Henry More, *On the Immortality of the Soul*, bk. II. chaps. 12, 13, &c.

P 58, l 31 *Paracelsus*] Sir Matthew Hale mentions this matter in his *Primitive Origination of Mankind*, &c. in § 7, p. 288 "But never was any so mad, except Paracelsus, that could ever pretend to make up a sensible being, much less the human nature Paracelsus vainly and falsely pretended to the raising of an *homunculus*, wherein notwithstanding he lyed, as he did in many things else, which he never could effect, notwithstanding his vain boasting of his skill."

P 58, l 31 *Paracelsus*, A to I, *Paracelsus's*, M, which is followed by Q, and other modern edd. See Index, art. *Gentile Case*

P 59, l 4 *antimacethesis*, C to M, *antanaclasis*, A, B, *transposition of words*, N, O

P 59, l 4 *Cicando infunditur*, &c.] Delitzsch says (*Bibl Psychol.* II § 7, p. 130, Ldmb. transl. 1867) that these words of Peter Lombard, representing the opinion of St. Augustine, became an authentic formula in the Roman Catholic Church. See St. August., *De Gen. ad Lit.* lib. VII. c. 26, Peter Lomb., *Sent.*, lib. II. dist. XXII. p. 358, ed. 1609.

P 59, l 8 *arrogant*] *rudimer* (N) has *arrogant*, no doubt by mistake, which however is repeated by Fields (N), and therefore requires to be noticed.

P 59, l 10 *and author*] A and B have *any other*.

P 59, l 14 *of man with beast*] A to E, *of a man with beast*, F, G, H, *of a man with a beast*, I to L.

P 59, l 22 *and in all acceptations*, wanting in A, B, and the MSS., *and in all acceptations*, Q, and also below, p. 71, l 8.

P 59, l 23. *there is*, K, L, N, A to J.

P 59, l 29 *the hand*] *the name ubi*, A, B, and the MSS. See below, p. 64, l 2, and p. 81, l 22.

P 59, l 31 *reduced the very Heathens to Divinity*] Alluding probably to Plato (*Timæus*, p. 69, &c.), Xenophon (*Memor. Scr.* I. 4), Cicero (*De Nat. Dior.* II. 54, &c.), and especially (as Keck points out) to Galen, who, in a well known passage of eloquent and exalted piety, professes to have composed his great

work *De Usu Partium* (which has before been mentioned by Sir T B, p 25) as a true hymn to the Creator, in order to shew forth His wisdom, power, and goodness (iii 10, tom iii p 237, &c., ed Kuhn)

P 59, l ult *discovers*, A to H, *discourses*, I to I

P 60, l 2 *as organ*] In this clause there is found much variety of reading A, b, have *as in that I find not any proper organ*, C, D, have *as in that I find not, that is no organ*, in L to I, K, L, it is given as in the text (which is adopted solely because the readings of I are almost always to be preferred to those of D), and J reads *as in that I find there is no organ*. The sense of the whole passage is perhaps more plainly expressed in the Latin Translation than in the original — *ne tamen inter plurima ista et insignia documenta, quæ in humanâ fabricâ apertiunt, quicquam mihi perinde placet, ac quod nullum organum, nullum instrumentum animæ rationalis apparat*

P. 60, ll 6—9 *and this* . *receive it*, wanting in A, D, and the MSS

P 60, l 9 *recede*, C to J, *concede*, K, I

P 60 l 17 *must fall*, L to L, *may fall*, A to D This is one of the *Errata* in C

P 60, l 31 *Metempsychosis*, C to G, *metempsychosis*, H to L, probably by mistake, *metempsychosis*, A, B See p 14, l 19

P 61, l 1 *Nabuchodonosor*, D, L, I, H, I, K, I, *Nabuchodonosor*, C, *Nabuchodonosor*, G, J, *Nabuchadnezar*, A, B See p 209, l 15

P 61, l 17 *hearts*] After this word a *colon* or *semicolon* is found in A, B, D, I, I, H to V, and this punctuation is adopted in Q, and some other modern edd, thus making the following clause (*that the blessed, &c*) to depend grammatically on *I believe*, in I 4, and contradicting the sense of ll 11, 12 In C, and some copies of G, a *comma* only is found after *hearts*, thus making the clause (*that the blessed, &c*) to be a suggestion of evil spirits, depending grammatically on *instilling, &c*, and this is the sense expressed in the Latin Version — *dæmonum . nos ad maleficia imitantium, suggerentiumque incantans animis, spiritus illos beatos, &c*

P 61, l 20 *But that those*, E to I, *but those*, C, D; *that those*, A, B This is one of the *Errata* in C

P. 61, l 25. *over Adam*, K, L; *in Adam*, A to J

P. 62, l. 13 *to be within one instant of a spirit*] A, B, and one of the MSS have *to be in one instant a spirit*

P. 62, l. 24 *this is to be*, C to I, K, L, *this to be*, A, B, J

P. 62, l. 28 *defie death*] A, I, some copies of G, and all the MSS have *desire death*, which agrees better with the following sentence found in two MSS, and inserted by Wilkin (1) in the text — *It is a symptom of melancholy to be afraid of death yet sometimes to desire it, this latter I have often discovered in myself, and think no man can desire to live, is I have sometimes death*

P. 63, l. 6 *some Divines*] Molike refers to St Augustine, *De Genesi ad Litera*, vi. 13. See above, p. 40, l. 11

P. 63, l. 10 *elder*] Wilkin (1) reads *older*, as above, p. 20, l. 20

P. 63, l. 11 *for it, m, n, o, p*] In accordance with this opinion Sir F. B. amused himself with the whimsical conceit of "*A dialogue between two persons in the tomb, concerning the world they were to come into*." Lucian and others have written dialogues of the *dead*, but I. B. is probably the only person who has imagined a dialogue of the *unborn*. Whether this dialogue was ever actually written, is uncertain, but Mr. B. Dockray edited (London 1855) a "Conjectural Restoration of the lost Dialogue between two Twins, by Sir Thomas Browne." See extracts from *Common Place Books*, vol. iv p. 379 (Wilkin's ed.), and *Unborn*, ch. 4, p. 38 (Bohn's ed.)

P. 63, l. 20 *gradulations*] Q and Wilkin (1) read *gradulations*, on the authority of A, B

P. 63, l. 20 *and a tomb*] Wilkin (1) reads *the tomb*, an improvement of the text, (see above, l. 14,) but without any authority except the Latin Translation

P. 63, l. 24 *not yet without life*] The word *yet* seems to spoil the sense of the passage, but there is no authority for omitting it, if it is retained, it must be used for *even then*

P. 63, l. 28 *arise*] *rise*, J, M

P. 64, l. 2 *that proper use*] A, B omit *proper*

P. 64, l. 4 *something more than*] *nothing else but*, A, B.

P. 64, l. 5 *perfect*] A, B have *perfectest*

P. 64, l. 8 *sleep a while*] A, B omit *a while*.

P. 64, l. 25. *start at us*] A, B have *stare at us*

P. 65, l. 19 *late*, A to H, omitted in I to L, perhaps by mistake, replaced in M.

P 65, l 22 *the Testament of Diogenes*] "Who willed his friend not to bury him, but to hang him up with a staffe in his hand to fright away the crows" (Note by Sir T B) See Cicero, *Tusc. Quæst.* i 43

P 65, l 22 *nor do I*] A, B, J omit *I*

P 65, l 23 *allow*, A, B, C, K, L, *follow*, D to J, M

P 65, l 30 *nearest way*, C, D, K, L, *nearist way*, A, B, F to J, *nearist*, J This is almost the only place in which the reading of D is superior to that of E See above, p 14, l 3, and below, p 109, l 27

P 65, l penult *I do not erry*, Etc.] As Theophrastus did, who dying, accused Nature for giving them, to whom it could not be of any concernment, so huge a life, and to man, whom it much concerned, so short a one Cicero, *Tusc. Quæst.* iii. 69 (Keck)

P 65, l ult *Cornus and Dons*] See *Pseul. Epul.* iii 9, where Sir T B quotes Pliny's words - "Hesiodus . . . cornu novem nostras attribuit atates, quadruplum ejus cervis, id triplicatum cervis" (*Hist. Nat.* vii 48 [49])

P 66, l 2. *a Jubile*] "The Jewish computation for fifty years" (Note in one of the MSS)

P 66, l 3 *one revolution of Saturn*] "The planet Saturn maketh his revolution once in thinty years." (Note in one of the MSS)

P 66, l 4 *nor hath my pulse beat thirty years*] Hence, as Browne was born in Oct. 1605, it would appear that the *Religio Medici* was written about the year 1635 See the note on p 4, l 8, and on p 115, l 22

P 66, l 5 *excepting on*] Christian IV, King of Denmark, who began to reign in 1588, seventeen years before Browne's birth, and who was still alive when this sentence was written

P 66, l 5 *ashes*] Q, and other modern cdd, insert *of*

P 66, l 7 *three Emperors*, Etc.] See Chronology of Sir T B's life prefixed to this ed

P 66, l 7 *four . . . . Popes*] viz Leo XI, Paul V, Gregory XV, and Urban VIII But (as Wilkin observes) in reckoning himself contemporary with Leo, Sir T B must have proceeded on his own fanciful principle of computation, that "every man is some months elder than he bethinks him" (p 63, l 10), for in fact Leo died nearly six months before Sir T B was born.

P 66, l 10 *shaken*, A, B, F to I, and so above, p 8, l 28, *shaked*, C, D, E

P 66, l 11 *in my . . . days*] In K, I, these words are connected with what follows, in A to J, M, they are connected with what precedes —the punctuation in the text will suit either construction, both giving in equally good sense

P 66, l 27 *Althuslak*] There is no variation in the spelling here See p 40, l 11

P 66, l 29 *rouser*] Q reads *rouse*, but *rouser* occurs again below, p 191, l ult

P 67, l 2 *age*, A to H, *age*, I to L

P 67, l 3 *at forty*, A, I, C, M, *at forty*, D to I

P 67, l 3 *the circumstance*, A, B, C, M, *that circumstance*, D to I

P 67, l 9 *proceeds*] D has *precedes*, corrected in F to *proceeds*.

P 67, l 13 *And though, &c*] In A, B and the MSS the remainder of this section, and the whole of the next, are wanting, and the following passage occurs — 'The course and order of my life would be a very death to others. I use my selfe to all dyets, humours, wyes, hunger, thirst, cold, heat, want, plenty, necessity, dangers, hardships, when I am cold, I come not much by heat, when sick, not by physicke, those that know how I live, may justly say, I regard not life, nor stand in fear of death

P 67, l 17 *Crassus ground*] Referring probably to *De Senect* c 23. Neque me moror paupertatem, quoniam non habeo, ut non frustrer me morum exitum

P 67, l 19 *instruct*] J reads *instructs*

P 67, l 21. *male*] Some modern edd. read *make*, without authority or necessity See note above, p 34 l 21

P 68, l 6 *gloom*] O, Q have *gloom*, which is adopted by Wilkin (1), and also by some modern editors. Although Grindiner (W) has explained the word *gloom* in his Glossary

P 68 l 6 *gloom or bottom of our day*] See below p 102, l 2, "the thread of his own days" George Herbert in a letter to his mother quoted in Walton's Life (p 299 ed 1825), says, "I have always observed the thread of life to be like other threads or skeins of silk, full of snarles and incumbrances. Happy is he, whose *lottom* is wound up, and full ready for work in the New Jerusalem"

P 68, l 19 *57 thousand (years)*] See below p 72, l 27.

P 69, l 3 *this breath, C to J, the breath, A, B, his breath,*  
 K, L

P 69, l 23 *to it, D to L, unto it, V, B, C*

P 69, l 24. *Emori, &c*] A line of Epicharmus, quoted (and probably translated) by Cicero, *Tusc. Quas* 1 8

P 69, l 24 *emere*] Gardiner (W), without authority, reads *estumo* which, however, is the reading of Cicero, and is rejected by the metre

P 69 l 26 *Ce ar*] Suetonius represents Julius Caesar as preferring a violent and unexpected death *Jul. Ce ar*, c 87

P 69, l 29 *tus ar*] The remainder of the section is wanting in V, I and the MSS

P 70, l 9 *l holden,* I

P 70, l 11 *tion, h' l in the f' r, & ]* alluding to the lines of Seneca —

*I ripere vitam non o non h' mini f' r*  
*At n' o mortem — (II l 15)*

P 70, l 13 *G l oult not, &c*] In this obscure sentence the simplest punctuation has been followed, in order that the reader may put his own interpretation on the words. Perce (V) and others place a semicolon after *pl' r*, and thereby connect the clause *the m' r* with *pl' r* with what precedes, while these same words are by the editor of O Wilkin (1), and others who place a semicolon after *that* referred to the clause that follows. According to Wilkin *that* in l 14 refers to *death*, according to Perce it refers to *the m' r*, &c and again *that* in l 15 refers according to Perce to *the m' r* according to Wilkin it means *it*. In both cases Wilkin's view is probably the more correct. The Latin Translation appears to be right in the first part of the sentence, but wrong in the end — “*Hinc Deus Ipse Se non exemit, nec enim in cruce immortalis esse, nec quod in ea immortale erat suscipere voluit*”

P 70, l 15 *that as K I th' r as in it C to I, what as*  
*it it, O*

P 70, l 24 *th' Sto c is in the m' h' ]* in holding death to be an evil

P 70 l 27 *this literal, A to H the literal, I to I*

P 71 l 2 *Hor combust*] “That time when the moon is in conjunction, and obscured by the sun, the astrologers call *ahor combustæ*” (Note in one of the MSS)

P 71, l 30 *nor shall* k, L, *nor all*, v to J.

P 71, l penult *so is its*, C, M, *so its* v, B, D to L

P 72, l 5 *Some believe, &c* ] Moltke refers to St Augustine *De Genesi ad Liter*, iv 22, &c et *De Civitate Dei*, xi 7

P 72, ll 5 8 *Some* *them* ] A, B, and all the MSS have *I . me* (Wilkin)

P 72, l 10 *the great work of the intellect* ] Will in (1) and others read *the great work in the intellect*, on the authority of the MSS — an improvement of the text, but not absolutely necessary. The Latin version has, *magnum illius operis et in eo in Deum mente expressum*

P 72, l 27 *Elias* v to L, *Elias s* M which is adopted by Q and most modern editors, Peace (v) has *Lias*. See above p 58 l 31 and below, p 99 l 3

P 72, l 27 *six thousand years* ] Alluding to a tradition that the world would last so long contained in the following passage in the Talmud — "It is a tradition of the house (school) of Eliyah. The world exists 6000 years, 2000 confusion, 2000 Thoriah (Mosiah), 2000, the days of Messiah" (Quoted by Delitzsch in his *Comment on the II*, vol 1 p 383 Engl. Transl. 1868. Will in also refers to Irmundi *Philosophia*, ii 10 § 1, p 394, ed 1667) and l 1 mentions this "prophecy of Elias in other places (see *Philosophia* i, vol ii p 109, *Utrum* ch 5, vol iii p 43 ed Bohn), and also refers to the period of six thousand years without naming Elias (see above p 68, l 19 and below p 190, l 6 230 12). Beck notices that the same opinion is to the duration of the world was held also by Irenaeus (see *De in Institut* vii, 14)

P 72, l interp *the Deity of Delphos* ] "The oracle of Apollo" (Note in one of the MSS)

P 73, l 3 *or present* ] Wilkin (1) reads *not present*, on the authority of A, B

P 73, l 6 *to fulfil old prophecies* ] "In these days there shall come liars and false prophets" (Note by Su T B)

P 73, l 7 *the authors* C to I, k, L, *authors* v to *authors*, J

P 73, ll 15 18 *as* *antichrist is* wanting in A B

P 73, l 17 *to speak falsely, &c* ] Will in on the authority of the MSS, reads the following clause thus *et per illos [omittunt] those ridiculous anagrams, I am half of [I am] his opinion.*



[and think] that antichrist, &c, with the following note on "anagrams" — *Wherby men labour to prove the Pope antichrist, from their name making up the number of the Beast*

P 73, l 22 hardly any man] no man, A, B, and the MSS

P 73, l 29 that great, D to I, the great, A, B, C The Latin version (though made not from D, but from C), also has *illum*

P 74, l 8 hath only power, &c] The Latin version is plainer, *Huius solus effusio erat, &c*

P 74, l 11 sui] In the *Errata* to C this word is directed to be changed into *me* but we may suppose that it was soon discovered that *sui* was right, and accordingly *me* did not appear in the text till Peace (v) and Gardiner (w) introduced it The printed edd of Clarendon have *quidem* The words appear to be borrowed from Silius Italicus —

\* Ip a quidem virt is subum-t pulcherrima merces \*

— (*Pume* xiii 663)

P 74, l 15 that honest artifi of Seneca] or more correctly, of *I puerus*, quoted with approbation by Seneca, *I pist* II, § 6

"Aliquis vir bonus nobis eligendus est, ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus, et omnia tanquam illo vidente faciamus" (See also *Epist* 25, § 4) "Which," says Keck (in a note thought by Wilkin (r) and Gardiner (w) worthy of being preserved), "though (as the Author saith) it be an honest artifice, yet cannot I but commend the party and prefer the direction of him, (who ever he were,) who in the margin of my Seneca, over against those words [*tanquam illo vidente*] wrote these 'Quin Deo potius, Qui semper omnibus omnia agentibus non *tanquam* sed *reipsa* adest et videt, et etiam ut testis, vindex et punitor est male agentis.'" The same idea is beautifully expressed by Philo, *Leat ad Caum*, c 1, vol ii p 546, ed. Mang

P 74, l 23 at the last, C to I, K, I at the last day, A, B and one MS, at last, J, V

P 74, l 24 that great resolution of his] Keck refers to a passage from Seneca quoted by Thomas Aquinas in his Commentary on Boethius *De Consol Philos* — "Si scirem deos, peccata ignoraret, et homines ignoraret, adhuc propter vilitatem peccati peccare erubescerem." (Sign. A fol. 111 vers., ed Colon. 1497)

P 74, l 30 *an easu*, A to E, G, *casie*, K, L, *any easie*, F, H, I, J.

P 75 l 3 *Julian*, wanting in A, B, and the MSS

P 75, l 26 *specus*] I to L have *puces*

P 75, l penult *those*, A, B, C, I to I, *these*, D to H

P 76, l 6 *millions*] The following passage is found in v, r, and the MSS — "What is made to be immortall, Nature cannot, nor will the voyce of God, destroy Those bodies that wee be hold to perish, were in their created natures immortall, and liable unto death but accidentally and upon forsake, and therefore they owe not that naturall homage unto death as other bodies do, but may be restored to immortality with a lesse miracle, and by a bare and easie revocation of course retaine immortall I have often, &c

P 76, l 12. *Philosophers*] Some modern edd. put a colon or a full stop after this word, but the sentence runs on without a break, and the words *Let us speal* are equivalent to *If we speak*. The Latin translation has, "Si enim physicorum more philosophandum est," &c

P. 76, l 18 *to a cut inflati* c A to D, M, *by a contemplative*, E to L. This is one of the very few places where the reading of D is better than that of I

P 76, l 24 *This is made good* *which can*] *This I make good* . and *can*, A, I, and the MSS "Stuff! This was, I believe, some lying boast of Paracelsus, which the good Sir Thomas Browne has swallowed for a fact" (S. T. Coleridge's *Literary Remains*, vol 1 p 244)

P 76, l 25 *which can from the ashes of a plant revive the plant, &c*] Sir Matthew Hale mentions this subject in his *Primitive Origination of Mankind, &c*, in § 7, p 266 "The Chymists tell us, that, by the union of separate principles of vegetables, they will in a glass revive a vegetable of the same species at least in figure and effigies, this hath been pretended, but I could never hear any man speak it that saw it done" Wilkin gives some extracts on this subject from different writers There is a paper on "Palingenesis," by Prof Henry Morley, in the *Fortnightly Review*, Oct 1868

P. 77, l. 8. *That elegant Apostle*] The Latin translation has *ipostolorum illi copulativissimis*, which is probably correct

P. 77, l. 24. *is able to terminate, &c*] The Latin translation

is somewhat plainer — *non suis ipsius tantum desideris, sed etiam votis nostris inflexibilibus satiandis sufficit*

P 78, l 19 *a perspective*] I, J, M, omit *a*

P 79, ll 3, 4 *either . . . or*, E to L, *neith r . . . nor*, A, B, *either . . . nor*, C, D

P 79, l 9 *heron*] Some modern edd have *wheron*

P 79, l 20 *with an actual fire, &c*] It is not stated that the golden calf was reduced to powder by the action of fire, but that M<sup>s</sup> "burnt it with fire, and stamped it," [perhaps, as this is gold leaf] "and ground it very small, even until it was as small as dust" (*Deuter* ix 21) The Hebrew word applied to the pulverisation of the golden calf in *Lev* xxxii 20, and *Deuter* ix 21, is applied in the same way to "molten images" in 2 *Chron* xxxiv 4

P 79, l 28 *in action of flames*, C to G, *the action of the flame* A B *the actions of flames*, H to L

P 80, l 8 *last and proper action*] K, I omit *and proper*, probably by mistake

P 80, l 10 *affirm*] A, B, and the MSS add *yes, and urge Scripture for it*

P 80, l 11 *christallized*] so spelled in I to I, for *crystalized*

P 80, l 22 *seed*] *seem* (i e *seem*), A, B

P 80, l 24 *exists*] Wilkin (1) reads *exist*, on the authority of A, B See above, p 34, l 21

P 80, l 24 *though* - *aj*] Wilkin transposes this clause, and places it after *man*

P 80, l 31 *that little compendium of the sixth day*] "quod est *Homoe*" (*Molli* e)

P 81, l 9 *Surely, &c*] The remainder of this section is wanting in A, B, and the MSS

P 81, l 12 *those flaming mountains*] *Atna* and *Vesuvius*, which in the popular superstition of the country have been supposed the mouths of hell. (Note in O)

P 81, l 14 *devils dwell*, D to L, *devils dwell*, C

P 81, l 18 *Anaxagoras*] Chipman (K) and Gaidner (W) read *Anaxichus*, without authority, but in accordance with Keck's suggestion that *Anaxagoras* is false printed, and should be *Anaxichus*, inasmuch as it was not the former philosopher, but the latter, who held that there were infinite worlds. How-

ever, there is no evidence, nor any strong reason for believing, that Sir T. B. did not write *Anaxagoras*

P 81, l penult *that with joy*, L to L, *and with joy*, v to D, M

P 81, l ult *nor never*] Some modern editors read *nor ever*

P 83, l 5 *to miscall*] This is one of the *Lriata* in C, which was corrected in J, and by Wilkin (1) in his *Add and Corr*, the other edd omit *to*

P 83, l 14 *should*, C to M, *should say*, A to D This is one of the *Lriata* in C

P 84, l 9 *ends*, D to I, K, I, *end*, A, B, C, J

P 84, l 12 *whose worthy lies do*] *whose life doth*, A, B, and the MSS

P 84, l 13 *those many subdivisions of Hell, &c*] Dante describes nine circles of Hell, some of which are subdivided. In *Limbo*, 'which is the first circle, he finds the souls of those who, although they have lived virtuously and have not to suffer for great sins, nevertheless, through lack of baptism, merit not the bliss of Paradise' (Cary's Argument to Canto iv.) This was the *Limbus Patrum*, he did not visit the *Limbus Infantium*, the abode of unbaptized infants

P 84, l 20 *they who desire*, I, I, *they that desire*, A, B, and the MSS, *they desire*, C to J, M This is one of the very few cases in which the reading of C is inferior to that of A, B See below, p 104, l 25

P 85, l 16 *the Stouls, &c*] Gunder refers to Shakspeare,—

' For there was never yet philosopher

That could endure the toothache patiently

*Much Ado about Nothing*, v 1

P 85, l 17 *Phalaris his*, A to M, *Phalaris s*, O, Q, and several modern editions

P 85, l 19 *the Scepticks, &c*] Keck quotes Lucretius (iv. 471) —

' Denique nihil sciri si quis putat id quoque nescit,

An sciri possit, quoniam nihil scire fatetur "

P 85, l 28 *The Duke of Venice, &c*] An ancient ceremony formerly performed by the Doge every year, in token of the sovereignty of the state of Venice over the Adriatic

P 85, l 28. *weds* . *by a ring*] Wilkin (T) reads *yearly*

*weds* by casting thereinto a ring, on the authority of A, B, and the MSS

P 85, l 30 *argue*] Q, and some modern edd. read *accuse*, on the authority of J, M

P 85, l pen *the Philosopher, &c.*] Alluding either to Antisthenes (St Jerome, in *Matth* xix. 28 tom iv par 1. col. 89, quoted by Jer. Taylor, *Life of Christ*, i 5 § 2 vol ii p 107, ed Eden), or Aristippus (Diog Laert *Vit Philos* ii 8 § 77), or Crates (id vi 5 § 87), for the story is told of each of these philosophers. Keck, and other modern editors say that Apollo-mus of Iyana is meant,—but this is doubtful

P 85, l 6, 7 *to the zenny of another*] *to another*, A, B, which is followed by Q

P 86, l 7 *zenny*, I to M *zennic* C to H. Chapman (R) and Gardiner (W) write *zeny*, Wilkin (I) and St John (L) *zeney*, Perce (V) *zenny*

P 86, l 9 *without pardon*, I to L, *without a pardon*, A to H

P 86, l 10 *There go*, A to I K, I *There are*, J

P 86, l 15 *We naturally know what is good, &c*] Smith (A A,) refers to Ovid, *Mt* vii 20 —

\ deo meliora probique,  
Deteriora sequor"

P 87, l 1 This section is wanting in A, B and the MSS

P 87, l 2 *Strabo's cloak*] Strabo (ii 5, p 184, ed Tauchn) compared, not Europe, but the then known world to a cloak. *χαλαυδοειδής*

P 87, l 16 *who are in a manner all Martyr.*] "Christiani enim in A-ri, ut et in finibus Abyssinorum, gravisima a Mahometanis patiuntur" (Moltke)

P 87, l 27 *the Atonist, or Familist*] The present Editor has been unable to discover who the *Atonists* were. One very competent person whom he consulted suggested that the word should be *Adamites*, another that it should be *Anabaptist*, but there is no reason for thinking that the name is not what Sir T. B. wrote, as there is no variation in any of the edd. or MSS. The Latin translation has *Atoniste et Familiste*. Keck, the English commentator, passes over the words without notice, as does also Sir Kenelm Digby in his "Observations," presumably because they were too familiar to require explanation.

Moltke, the foreign commentator, says of them, "Novæ (ut puto,) in Anglia sectæ" Wilkin "suspects the two names refer to but one sect," which opinion is followed by other modern editors, Mr Smith (A A) says, "The *atomists* seemingly because they were a *united* family"—It is at any rate a singular coincidence that has been pointed out, viz, that in Thomas Edwards's *Gangrena*, &c, 1646, (p 87) there is mention of a *Mrs Atomy*, who preached in 1644 or '45 before an audience of some fifty persons, and maintained universalism, but it is hardly probable that she should have been sufficiently eminent to found a sect bearing her own name, which in 1636 (the date of the composition of *Rel Med*) was as well known as the Familists. This latter sect (called also the 'Family of Love') appeared about 1575, and is mentioned in the Church histories of the period, (Fuller, Musden, Neal,) and very frequently by Rogers, *On the 39 Articles*

P 87, l antep *There must be more than on St Peter*] having in their possession the keys of the gates of Heaven

P 88, l 14 *can have it*] A, b, and the MSS have *cannot*

P 88, l 17 *Those who* *sentence Solomon, &c*] Keck refers to St Augustine upon Psalm 126, and in many other places, and also to Lyra, in 2 *Act*, c 7, and Bellarmine, tom 1 lib 1 *Contror* c 5

P 89, l 19 *pretend*, A to t, k, i, *pretend to*, i, v

P 89, l 21 *his own*, A to H, M, *our own*, i to j

P 89, l 22 *how little*] This is the reading, not only of all the authorized edd, but also of all the existing MSS. It seems probable therefore that the reading found in v, r (*how much*), arose from the editor's not understanding the words he found in his MS., and treating them as a mere clerical error. By *how little* Sir T B 'meant to observe that it is impossible for 'an humble soul' to 'contemplate her own unworthiness' without 'fear and trembling', so that St Paul needed not to have enjoined those feelings." (Wilkin)

P 89, l 30 *in some sense*, om A, B, and the MSS

P 90, ll 3—6 *and thus* *can*, wanting in A, B, and the MSS

P 90, l 7 *zeals*] Q reads *zealots*, as also above, p 10, l 23

P 90, l 20 *And if our Saviour could object, &c*] The word *object* here has been supposed to be used in the sense of "pre-

senting or proposing as the object for which the Disciples were to strive," but probably the sentence is rather to be regarded as elliptical, and relating to our Saviour's *throwing out against*, or *reproaching them with* (like the Latin *objecto*), their lack of faith, *ἀπιστίαν*. So that the argument would seem to be,—If (as our Saviour implies,) even His own Disciples and Favourites had not so much as one grain of Faith, surely we (who are so much inferior to them,) can hardly be supposed to have any at all. And this is the sense given by the Latin Translator — "*Si autem Discipuli ipsi, familiares illi Servatoris nostri, fidem, quantum est inapugnamum, non habuerit, quod adeo ipsis objectavit, quantum tamen movendis moribus sufficisset illam certe,*" &c. &c.

P 90, l 29 *mature judgments*] At p 5, l 14 it is *mature discernments*, thus avoiding the repetition of the word *judgments*, which occurs again in this sentence.

P 90, l 14 *father*, A, B, C, and the MSS. and so at p 5, l 15. This reading is adopted in Q, and by Peace (V), all the other edd. have *father*.

P 91, l 10 *comfort*, A to H, I, M *comfort*, I K, I.

P 92, l 2 *National repugnance*] Part of Moltke's Note will be interesting to an English reader — "*Sic Angli in publicis plateis Londini non abstinere pratercuntem more Gallico vestitum appellare *Frénche Dogg**"

P 92, l 4 *French*] *Flemish*, A B and the MSS.

P 92, l 4 *or Dutch*, A, B, C, M, and *Dutch*, D to I.

P 92, l 7 *the same*] This is one of the *Errata* in C, which was first corrected in Q, all previous edd. having *same*.

P 92, l 7 *in the eighth climate*] "*Anglia sub climate octavo sita est*" (Moltke.) See Glossarial Index.

P 92, l 8 *for to be framed*] Wilkin (1) and some other modern editors omit *for*, on the authority of J.

P 92, l 15 *nothing*] A, B, add, *neither plant, animal, nor spirit*.

P 92, l 17 *say I*, omitted in I to L, probably by mistake.

P 92, l 17 *hate any essence*, &c.] A, B, read as follows — *hate the devil, or so at least abhor him, but that we may come to composition*.

P 92, l 24 *men and*, om A, B.

P 92, l 29 *Canonical Scripture*] *Holy Scripture*, A, B.

P 93, l 2 *these; men*] Wilkin (1) reads *those, men*, A, B, have *those men, even*.

P 93, l 4 *guld*] M is the first edition in which the word is spelled *guld*

P 93, l 5 *as in casting account, &c*] S T Coleridge (*Literary Remains*, vol II p 403) says, "Thu, 1,965 But why is the 1 said to be placed below the 965?"—The only editor who has noticed the passage is Mr W. P. Smith, whose note (in A A) is, "As in the *συσμολογία* at Athens —Though the general sense of the passage is intelligible, the exact terms of the comparison are very obscurely expressed, and are not satisfactorily explained by either of the preceding notes. The Latin translation is equally obscure —"Sicut autem in supputandis rationibus, nonnunquam accidit ut aliquis inferioris nota in solo loco positus reliquos superet, id, &c. &c No explanation has occurred or been suggested to the present Editor that is quite satisfactory and free from objection

P 93, l 10 *him*, J, M, *th n*, v to I, K, L The Latin translator appears to have read *h m* and the sense requires it

P 93, l 15 *preheminere*] So spelled in v to M

P 93, l 19 *in the integrity, &c*] *ie* in those well ordered states, which are still uncorrupted because still in their infancy

P 93, l 30 *grafts*] Chapman (1) and most modern editors holds (v) l j a singular typographical error (only noticed here in order to prevent its being perpetuated on the other side of the Atlantic) has *gras*

P 94 l 3 *only* K, L, omitted in v to J but (as has been said before) we have no right to suppose that an important word like this was inserted in the author's lifetime without his authority See above p 56, l 27, and below, p 123, l 30

P 94 l 14 *others*] Q and some modern editors read *another's*, on the authority of C, M In v, B, we have *oth is*, which was changed in C (no doubt by the Author) into *another's*, thus making a grammatical mistake (*viz them* in the next line), and this being noticed at once caused *others* to be restored in D to I

P 94, l ult *cannot*] This is one of the *Errata* in C which was first corrected in Q, all previous editors having *can*

P 95, l 5. *bushes*] Alluding to the *buttes* or tufts of ivy, which were formerly hung by vintners at their doors Will in (1) quotes Shakspeare (*Epil to As You Like It*) "If it be true that good wine needs no *lush*," &c

P. 95, l 23 *hath made no mention*] A, B, om *no*



P 95, l 23. *Chiromancy*] There is a short chapter on this subject among the Extracts from Browne's Common-Place Books, in Wilkin's ed of his Works, vol iv p 451 See also *Pseud Epid* v 24 (23), § 1

P 95, l 25 *never*] *never*, A, *ever*, B

P 95, l 27 *those ragabond and counterfat Egyptions*] viz. the Gypsies

P 95, l 27 *did after*] *do yet*, A, B, and the MSS

P 96, l 8 *portract*] so spelled in A to L, *portraict*, M

P 96, l 9 *carelessly*] *carefully*, A, B

P 96, l 9 *limb*] so spelled (not *limn*) in A to M

P 96 ll 11, 12 *yet* . . . *yet*, om A, B

P 96, ll 13, 14. *for* *find*] *from the fatten of every-thing in the perfects of that kind* A, B

P 96, l 17 *the copy*, I to I, *it's copy*, A to H

P 97, ll 18, 19 *and castiff*, om A, B, and the MSS

P 97, l 21 *pecuniary*, K, L, *the pecuniary*, A to J

P 97, l 24. *treasure*, C to L *treasury*, A, B, and the MSS, which is adopted by Wilkin (i) with a special note, and by Gardiner (w) But *treasure* here is used in the sense of a *receptacle for treasure* as in St Matth ii 11, and other places, and as *θησαυρός* in Greek and *thesaurus* in Latin See also above, p 25, l 22

P 98, l 3 *fall out or condemn*] Wilkin (i) reads *fall out* [*with*] or *condemn*

P 98, l 5 *an affliction*] *our afflictions*, A, B, and the MSS

P 98, l 13 *And this*] Chapman (R) and Gardiner (w) read *And in this*, on the authority of J

P 98, l 16 *so swall*] A, B, and the MSS, have *so wander*.

P 98, l 22 *there remains not many controversies*] A, B, and the MSS have *there remains not one controversy* The Author, in preparing C for publication, altered *one controversy* into *many controversies*, but forgot, or did not think it necessary, to alter the verb at the same time, so that *remains* is found in all the authorized editions, being first changed into *remain* in M See above, p 14, l 24

P 98, l 22 *worth*, C to I, K, L, *worthy*, J, M, *that is worth*, A, B

P 98, l 23 *disputed*] Some modern edd have *dispute*, Wilkin (r) has *dispute it*,

P 98, l 24 *inferiorum*] A, I have in *inferiorum*

P 98, l 26 *S and I in Italian*] His *Judicium Locutum* is an amusing speech by *Sigma* before the Vowels (the judges in a mock trial), complaining of *Lau* for interfering with other consonants. "This has been very happily imitated by the [old] *Spectator* (Nos 78 and 80) in the poems of *Who, Which, and That*" (Note in Q)

P 98, l 26 *How do, I to I, ho doth, C to H so doth, A, I*

P 98, l 27 *Gentile case in Jupiter*] "Whether *Jovis* or *Jupiteris*" (Note by Su l B in ed 1643, after which omitted) "Secundum Priscian (lib vi p 695, ed Putch) *Jupiter* habet genitivum proprium *Jupiteris* vel *Jupitris*, num *Jovis* est ab antiquo nomine *Jovis*" (Iocellini [vulgo *Iacio* lati] *Lex*)

P 98, l 27 *Jupiter*] A, P and the MSS add — "How many Synods have been assembled and angrily broke up argue about a line in *Propria quæ Manibus*" — Perhaps most of the readers of this book will require to be informed that "*Propria quæ manibus*," is the beginning of some (formerly) well-known lines in the old Eton Latin Grammar.

P 98, l 25 *so they*] *they do*, J, V

P 98, l 28 *to save*] *to save*, Q See p 48, l 19

P 98, l pen *slain*] A, I, have *shamed*, the MSS have *stained*

P 99, l 3 *Actus his*, A to I, V, and Gardiner (W), *Actus* *his*, K, I, and Peuce (V), *I thus*, J, *Actus*, Q, and most modern editors (see above, p 72, l 27)

P 99, l 5 *the not*, K, I, *in the shoot*, C to J, *in the stroke*, A, V, and the MSS

P 99, l 6 *the fury*, K L, *in the fury*, A to J

P 99, l 18 *there is no reproach to the scandal of a story*] meaning, perhaps, that the writer of a history escapes censure because people too readily believe the scandalous tales that he relates — or perhaps, that there is no possibility of finding fault with and refusing the scandalous tales mentioned in hist vi The Latin Version has, "indelebilis enim labes nominum videt, quam historici calamus aspergit"

P 99, l 30 These verses are omitted by Gardiner (W), and Fields (7), and also in one at least of the Italian edd (1644) — half of the second line is omitted in this ed.

P. 100, l 1 *then soon foul*] Alluding to the hexameter quoted by St Paul (*Tit* 1 12) from Epimenides —

καὶ ῥῆτες αἰεὶ ψεύσονται, κακά θηρια, γαστέρες ἀνῆται

P. 100, l 3 *Neio's*] Keek supposes that the allusion is to the passage in Suetonius (which is referred to in *Christian Morals*, pt III § 27, p 229) *Dicente quodam in sermone communi*,

ἰμὲν θύειν τε γὰρ ἡμᾶς χθρητῶν περὶ

'Immo', inquit, 'Ἐμοῦ ζῶντος' (Neioi c 3δ) Wilkin (1), however, suggests (from the words "one blow in the next line") that Sui l B had confounded Neio with Caligula, and was thinking of the exclamation of this latter Emperor, *Utinam populus komanus unum curicum haberet* (Sueton *Calig* c 30)

P. 100, l 14 *prophan d'] common*, A, B

P. 100 l 15 *the life*] This is one of the *Errata* in C, which was noticed by Wilkin (1) in his *Add and Corr*, but was first corrected in the text by Perce (1), all previous edd having read *in life*, or *in the life*

P. 100, l 25 *prosit*, I O I, *prosis* A to H. Either word makes good sense, one referring to *others*, the other to *virtue*. A very similar expression occurs below p 114, ll 9, 13, and seems to be in favour of *prosit* in this place

P. 100, l 29 *are wailed*] A B and the MSS read *are not wailed*, and omit *that might* *power of ice*

P. 100, l 10 *If he looks not on us*, E J 1 c. 2 God looks on the substance it elf, not on a visible or sensible representation emitted or *traycted* by that substance. (Wilkin)

P. 101, l 12 *helps*, A to I, K, I, *help*, J, M

P. 101, l 24 *manifest*] *magnify*, A, B

P. 102, l 2 *his own*] *her own*, C, D. This is one of the *Errata* in C.

P. 102, l 9 *I think*, wanting in A, B, and the MSS

P. 102, l 9 *that apprehends*, A to I, K, L, *that apprehendeth*, J, M

P. 102, l 15 *true passion*, I to I, *a true passion*, A to H

P. 102, l 15 *suff*, K, I, *suffes*, A to J

P. 102, l 26 *thus* . . . *is*, I to L, *thus* *are*, A, B, *turn* . . . . *is*, C to H.

P 103, l 12 *mutinks . grounds*, wanting in A, B, and the MSS

P 103, l 18 *mine own part*] *my own part*, L

P 103, l 20 *my own nature* 1 to L, *mine own nature*, A to L (?)

P 103, l 30 *if I conceive I may love*] *if I confess I love*, A, B, and the MSS

P 103, l pen *I never yet*, &c.] Sir T B was married in 1641, *after* he wrote this sentence, but *before* it was published

P 104, ll 5, 6 The figures 1, 2, 3 are found in A, B only

P 104, l 5. *two natures in one person*] "In Christo divina natura ac humana" (Moltke)

P 104, l 6 *three persons in one nature*] "In Deo, Deus Pater, Deus Filius, et Deus Spiritus Sanctus" (Id)

P 104, l 6 *one soul in two bodies*] In the case of intimate friends Moltke quotes St Augustine's words in reference to one of his friends "I go sensu animam meam et animam illius unam fuisse animam in duobus corporibus" (*Confess* iv [6] 11)

P 104, ll 18—20 *when I am with him . . . nears him*] omitted by Wilkin (1), and some modern edd, probably by mistake

P 104, l 25 *our own selves*] In A, B, it is *our own selves*, in C to I, K, L, the word *selves* was omitted by mistake and was restored to the text in J, V, when the error was detected, in the meantime the Latin translator (who made use of C, not A or B) had considered the reading *our own* to be faulty, and had corrected it accordingly. This is one of the very few passages in which the reading of C is inferior to A, P

P 104, l antep *he that can love . . . will*] *he cannot love . . . that will*, A, B, and the MSS

P 105, l 9 *contentedly*, om A, B, and the MSS

P 105, l 13 *I never hear*, &c.] The following extracts from one of Sir T B's Common Place Books (vol iv p 420 ed Wilkin) illustrate this passage, and may be taken as his practical commentary on the Apostle's precept, "Pray without ceasing" (1 Thes v 17) —

"To be sure that no day pass without calling upon GOD in a solemn formed prayer, seven times within the compass thereof, that is, in the morning, and at night, and five times between,

taken up long ago from the example of David [Psalm 164] and Daniel [Dan 10], and a compunction and shame that I had omitted it so long, when I heedfully read of the custom of the Mahometans to pray five times in the day.

"To pray and magnify GOD in the night, and my dark bed, when I could not sleep to have short ejaculations whenever I awoke, and when the four o'clock bell<sup>1</sup> awoke me, or my first discovery of the light, to say the collect of our liturgy, *Eternal GOD, Who hast awfully brought me to the beginning of this day,* &c.

"To pray in all places where privacy inviteth, in any house, highway or street and to know no street or passage in this city which may not witness that I have not forgot GOD and my Saviour in it and that no parish or town, where I have been, may not say the like.

"To take occasion of praying upon the sight of any church, which I see or pass by, as I will do it.

Since the necessity of the act, an unavoidable diversion of my profession, I keep me often from church yet to take all possible care that I might never miss Sacraments upon their accustomed days.

"To pray duly and particularly for sick patients and in general for others, where never howsoever, under whose care I never and at the entrance into the house of the sick, to say, *The peace and mercy of GOD be in this place*.

"After a sermon, to make a thankful giving, and declare a blessing, and to pray for the minister.

"In tempestuous weather, lightning and thunder, either night or day to pray for GOD's merciful protection upon all men, and His mercy upon their souls, bodies and goods.

"Upon sight of beautiful persons, to bless GOD in His creatures, to pray for the beauty of their souls, and to enrich them with inward graces to be answerable unto the outward, upon sight of deformed persons, to send them inward grace, and enrich their soul and give them the beauty of the resurrection."

<sup>1</sup> A bell which toll in pursuance of the will of a person who having lost his way in a forest sought rest and wondered about for a considerable time in Melton Heath near Norwich was at length directed to the city by the tolling of a bell in the Church of St Peter, Mancroft, near St Paul's house.

P. 105, l 14. *though in my mouth*] A, B, and the MSS add, *and at a tavern*

P 105, l 15 *departing spirit*] A has *departed spirit*

P 105, l 28 *the story of the Italian*] "who, after he had inveigled his enemy to disclaim his faith for the redemption of his life, did presently poyniaid him, to prevent repentance, and assure his eternal death" (*Pseud Ipid* vii 19, § 3) The story is to be found in Bodin, *De Republica* v 6, p 608 B., ed Paris, 1586

P 106, l 3 *secret*] *secretis*, A, B, and the MSS

P 106, l 4 *I can hold*] A, B, and the MSS omit *can*

P 106, l. 13 *I am one, &c*] plainer in the Latin translation, "Unus mihi videor, haud aliter ac mundus unus est"

P 106, l 22 *passion against reason*] *passion against passion*, A to D This is one of the *Errata* in C

P 106, l 25 *that's angry with me*, not found in A, B

P 106, l 28 *so soft*] This is one of the *Errata* in C, which was first corrected in Q, all previous add *having too soft*

P 107, l 3 *general*, om A to D This is one of the *Errata* in C

P 107, ll 9—22 *For there are any of these*, not found in A, B, and the MSS

P 107, l 13 *the temple of that lacer*] The story is told by Pliny, *Hist Nat* xxxi 4, § 5

P 107 l 14 *And*] viz the Emperor Tiberius See Tacitus, *Annal* vi 1

P 107, l 25 *of myself*, om A to D This is one of the *Errata* in C

P 107, l 26 *Mortality*] A, B, and the MSS add, "that I detest mine own nature, and in my retired imaginations cannot withhold my hands from violence on myself"

P 108, l. 2 *our great selves, the world*] the whole visible world or *macrocosm*, opposed to man the *microcosm* See Index in *Microcosm*

P 108, l 5 *by their particular discord*] Most of the edd connect this clause with what precedes, but the Latin translator has *et privatis suis inimicitis pacem publicam tuent* &, which seems to be the better sense

P 108 l 12 *not only of man, but of the devil*] A, B, and the MSS have, *not of man, but of devils*

P 108, l 14 *not circumscribed*] A to D om *not* This is one of the *Errata* in c

P 109, l 14 *Chapsale*] This was the great herb market in Browne's day (MS Note by Grindmer)

P 109, l 18 *the opinion of Socrates*] Mollke refers to Plato, *Apel* p 21, and Diogenes Laertius, in *l ita* 50, sect 16, § 32

P 109, l 20 *Homer put it a way, &c*] The story is found in the lives of Homer attributed to Herodotus (§ 35) and Plutarch (§ 4) and is noticed by Sir I B in *Pseud I phid* vii 13

l 109 l 20 *fishermen*] some edd have *fisherman*

l 109 l 21 *Ariscle* *Euripus*] In *Pseud I phid* vii 13 Sir I B treats at length of the cause and manner of Aristotles death, and also of the tides of the Euripus or Negro pont

P 109, l 26 *untail*] A, I and the MSS have *tail*

P 109 l 27 *doth but*] I and some later edd have *doth not* This is one of the few cases in which the reading in L is inferior to that in D

P 110 l 15 *and yours at*] This is one of the *Errata* in c, that was first corrected in k, the previous edd having *endeavour all*

l 110 l 22 *one*] William (T) and other modern edd add [*married*] in order to render the sentence grammatical

P 110, l 22 *commend*] C, D, have *commend not* This is one of the *Errata* in c

P 110, l 22, 23 *and commend* *to ice*] A, B, and the MSS have *and am resolved never to be married to ice*

P 110, l 25 *some times and*, om A, I, and the MSS

P 110, l antep *I could be content*] *I could wish*, A, B, and the MSS

l 111, l 4. *cold imagination*] *cold imagination*, A, B, *imagination could*, C, D This is one of the *Errata* in c

P 111, l 14 *sound*] A, B, and the MSS have *real sound*

P 111, l 25 *from my obedience*] A, B, and the MSS have *for my Catholic obedience*

P 111, l 26 *I do embrace it*] A, B, and the MSS have *I am bound to maintain it*

l 111, l 30 *the First Composer*] A, B, and the MSS have *my Maker*

l 112, l 4. *God*] A, B, and the MSS. add the following

sentence, which Gardiner (w) has introduced into his text — "It unties the ligaments of my frame, takes me to pieces, dilates me out of myself, and by degrees, methinks, resolves me into Heaven"

P. 112, l. 9 *all are naturally inclined unto Rhythme*] Wilkin refers to several persons who have collected instances of verses being written unconsciously, to which may be added Fabricius, *Biblioth. Lat.* lib. ii. c. 21, § 3. The two following instances deserve a place in any similar collection that may hereafter be made. In the 1st ed. of Whewell's *Mechanics* (Camb. 1819) we find at p. 44 — "Hence no force however great | can stretch a cord however fine | into an horizontal line | which is accurately straight." And Charles Lamb writing to Charles Cowden Clark (Feb. 25, 1828) says — "If I get out, | I shall get stout, | and then something will out — you see I rhyme insensibly."

P. 112, l. 10 *Tactur*] "Urbem Romam in principio reges habuere" (Note by Sir I. B.)

P. 112, l. 11 *Cicero*] "In quâ me non inficior mediocriter esse" (Note by Sir I. B.)

P. 112, l. 23 *put out of temper*, E, J, L (and probably the intermediate edd.), *out of temper*, D (and perhaps A, B, C)

P. 113, l. 5 *any way*, om. L, and some other edd., Q has *any of them*

P. 113, l. 13 *as Aristotle oft-times the opinions of his predecessors*] A, B, and the MSS. have *as Aristotle the fourth figure* [in Logic], and this is the reading criticized by Sir Kenelm Digby in his *Observations*, p. 484 (ed. Bohn)

P. 113, ll. 15, 23 *were not* *shall obey*] Wilkin (1) and some others read *they were not* *they shall obey*

P. 113, l. antep. *the Sun's*] *the Sun*, A, B, and the MSS., *Suns*, J

P. 113, l. antep. *with all men*] *without all men*, A, B, and the MSS.

P. 114, l. 15 *in nature*] J has *in naturis* and the Latin translation *in reum aliarum naturis*

P. 114, l. 23 *not the contagion*] A, B, and the MSS. have *and the contagion*

P. 114, l. 26 *the man without a navel*] "Adam, whom I conceive to want a navel, because he was not born of a woman" (Note in one of the MSS.) See *Pseud. Epid.* bk. v. ch. 5.



P 114, l 26 *yet liues in me*] "Adhuc, proh dolor! vivit in me vetus homo" (*De Imit Xti* iii 34 § 3)

P 114, l 28. *Defenda, &c*] Jci Taylor says, (*Serm* 6, vol. iv p 418, ed. Lden) "*Custodi, libera me de meipso, Deus*, it was St Augustine's prayer, 'Lord, I keep me, Lord, deliver me from myself'"

P 115, l 15 *thir natures*] *the natures*, A, B, C This is one of the *Littell* in C

P 115 l 22 *thirty years*] Hence as Sir T B was born in 1605 the *Littell* was written about 1635 See p 4, l 8, and p 66, l 4

P. 115, l ult *I am alone Atlas his shulders*] Meaning, *I am alone in myself* The following sentence, ending with *alphabet of man* (p 116, l 18) we want in A, I, and the MSS

P 116, l 6 *I trile me in l* *hoc est, ambitu et circumferentia totius trium circuli non continetur illa enim continet CCC gradus* (M lile)

P 116 l 19 *I am is happy a am*] A B, and the MSS read, *I am the happy temerale*, with the following addition — "I have that in me that can convert poverty into riches, adversity into prosperity I am more invulnerable than Achilles, I fortune hath not one place to hit me"

P 116 l 27 *reality*] Only the other modern edd. have *reality*, but *reality* is a genuine word, used by Henry More See Johnson & Johnson

P 116, l 29 *thus*] A I and the MSS add here, "with this I can be ruling without a crown, rich without royalty, in heaven though on earth enjoy my friend and embrace him at a distance without which I cannot behold him" There is an interesting paper on *Dreams* by Sir T. B., vol iii p 342, ed Bohn

P 117, l 18 *it is*] This is one of the *Littell* in C, that was first corrected in K, the earlier edd having *earthly*, and the Latin translation *terrenus*

P 117, l ult *Aristotle . . . hath not thoroughly defined it*] referring perhaps to *De Somno*, c i p 131, ed Tauchn, where he calls sleep *ἀκίνησις*, *a certain immobility or quiescence*

P 118, l 3 *As it seems to have concluded it*] viz Aristotle's definition, alluding perhaps to a passage pointed out by Moltke (*De Altitutinis* ul, ii 4, vol iv p 435 sq) where he says that the muscles are not always at rest during sleep.

P 118, l 14 *it is observed*] *I observe*, A, B, and the MSS

P 118, l 20 *We term sleep a death*] And again, p 119, l. 23, *sleep is a death*, but A, B, and the MSS have, *we term death a sleep*

P 118, ll 22—30 *'Tis indeed . . . discover it*, wanting in A, B, and the MSS.

P 118, l 25 *Themistocles*] The story is told by Dionysius (*Strateg* iii 12) of Iphicrates and also of Paminiada.

P 118, l 29 *Lucan and Seneca*] who were allowed by Nero to choose the manner of their deaths

P 119, l 3 *and take my farewell*] A, B, and the MSS have "It is a fit time for devotion, I cannot therefore lay me down in my bed without an oration, and without taking my farewell"

P 119, l 5 *The night is come, &c*] "Compare this with the beautiful and well-known 'Evening Hymn' of Pp Ken and then again with several of the Hymni Ecclesie especially that beginning, 'Salvator mundi, Domine,' with which Ken and Browne, both Wykehamists, must have been familiar See Bowles's *Life of Ken*" (Gardiner in W)

The following translation of this hymn by the late Rev Dr Kynaston appeared in the *Guardian*, Jan 31, 1877 —

Vesperascit, instar solis,  
Mundi Lux, abire nolis,  
Culpræ ne quid nox obfuscet  
Nigra quod de te coruscet  
Ec obverte mi, d urna  
Scintille fixæ et in æterna,  
Somni exper, dormientem  
Vise, hostibus patentem  
Qui quo claudio plus palpet, as  
Vigilant plus per tenebras  
Sonnium ne me infestet  
Malum, mentem quod incestet  
Tempus adsunt ob utrumque  
Scalæ caelatum, caelumque,  
Dormiam sic, ut refectus  
Surgam, sancte expectatus,

Ceu sol, reparare rursum  
Giganteum gaudens cursum.  
Mors si sper, possim scire  
Dormiens quid sit obire,  
Culcrum prius mens sepulcrum  
I ectuli ceu foret fulcrum  
Quoquo nox me trahat secum  
Experire saltem tecum  
Libi tantum me assuescens,  
Exsonnis vel revivescens.  
Inter somnum et liborem  
Vitam terminus priorem  
Nocte jam carebit dies,  
Fiet sine somno quies

H K n n

P 120, l 1 *I should use*] *I would use*, A, B, C This is one of the *Errata* in C

P 120, l 7 *unto riches*] *riches* om. in C, but noticed in the *Errata*.

P. 120, ll 11, 12, 15 *avarice* *madness* .  
*hellebore*] Alluding probably (as intimated in A A) to Horace,  
*Sat.* II, 3, 82 —

"Danda est hellebori multo pars major avaris  
 Nescio an Anticyram ratio illis desinet omnem "

P 120, ll 18, 19 *Some have held* *that the earth moves*  
 Sir T B did not accept the Copernican system see below,  
 p 123, l 16 In *Pseud Epd* I 5, p 35, ed Bohn, he says, "If  
 any affirm the earth doth move, and will not believe, with us, it  
 standeth still, ' &c

P 120, l 20 *there is no delirium, &c*] meaning, there is  
 nothing deserving the name of delirium, when compared with  
 the folly of avarice (Wilkin in 1)

P 120, l 22 *undisputable*] *disputable*, 1

P 120, ll 22, 23 *avarice* *earth*] The punctuation  
 in the text is that of all the old edd., but the Latin text later  
 evidently thought it erroneous, and (putting a full stop at  
 "avarice," and a comma or no stop at all at "earth,") ren-  
 dered the passage as follows — "Stygium istius et subterranei  
 idoli respectu me atheum esse fateor." And this punctuation  
 has been adopted by Wilkin (1) and all (?) succeeding editors,  
 but without sufficient authority or any absolute necessity. The  
 meaning of the passage is not essentially affected by either mode  
 of punctuation, (for of course, when Sir T B confesses that he  
 is an *atheist*, no one is deceived by the paradoxical expression,) and if  
 "dedicate to that subterraneous idol" &c. is an unusual and  
 awkward phrase "an atheist to that subterraneous idol," &c  
 is scarcely better

P 120 l 26 *its prepared substance*] The medicinal value  
 of different preparations of gold is discussed in *Pseud Epd*,  
 bk II ch 5, § 3. The *Aurum potibile* was "accounted an uni-  
 versal remedy against all diseases" (Salmon's *New London Dis-*  
*persary*, bk II ch 1, § 10, 1678)

l 120, l pen *Aristotle is too severe, &c*] "There is an  
 error here Aristotle distinctly says (*Eth Nicom* IV 1, § 19)  
 that true liberality consists not in the magnitude of the gift, but  
 in the disposition of the giver, but he says (*ibid* IV 2, § 3) that a  
 man with slender means cannot be munificent" (Gardiner in W)

P 121, l 6 *surely poor men, &c.*] A, B, and the MSS have, "I can justly boast I am as charitable as some who have built hospitals, or erected cathedrals"

P. 121, l 10 *I borrow occasion of charity, &c.*] This is illustrated by the following extract from one of Sir T. B.'s Common Place Books (vol iv p 379, ed Wilkin) 'Question—Why do you give so much unto the poor? Answer—I have no less for what I give unto the poor, and I am also still indebted to them'

P 121, l 12 *misit*] A, B, and the MSS add, "when I am reduced to the last tester, I love to divide it with the poor"

P 121, l 14 *acts of civit*] *act of civit*, C D H

P 121, l 19 *He*] A, B and the MSS have, *the Almighty*, which is also adopted by Will in (1) and (ordiner) (W)

P 122, ll 3—5 *there is ally*] A, B, and the MSS have, *the soul being of the same alloy*

P 122, l 5 *whole unalloyed is God as well as us*] meaning, who can trace their genealogy up to God, as well as we C, D, L, (and no doubt some of the other older edd) have *God*, as in the text, but J, I, have *Gods* (i.e. *God's*), which is adopted in Q, and in some modern edd

P 122, l 9 *not understanding only*] a curious expression for *not only not understanding*, which some modern edd have introduced into the text

P 122, l 11 *the prophetic of Christ*] "The poor ye shall love always with joy" (Note in one of the MSS) But this is incorrectly quoted, and should be *ye have*, not *ye shall have*, so that it cannot be strictly called a "prophecy"

P 122, l 25 *noble friends*] *loving friends*, A, F, C This is one of the *Errata* in C

P 122, l antep. *let's*] *lets*, A, B, C This is one of the *Errata* in C

P 123, l 5 *in that that shall*] Some modern edd have, *in that which shall*

P 123, l 16 *Copernicus*] "Who holds that the sun is the centre of the world" (Note in one of the MSS) See above p 120, ll 18, 19

P 123, l 17, *nor any crumbe*] om A, B, and the MSS • Wilkin (T) reads, *nor any crambo*.

P 123, l 20 *Aristotle*] Moltke refers to *Eth Eudem*, i, ii, *Lth Nicom.* i, *Metaph* i

P 123, l 30 *out of Pliny*] om A, B, and the MSS

P 123, l 30. *a tale of Boccaccio on Malizipini*] These words are first found in K, i, some modern edd insert them, others omit them They are retained in this ed because (as has been said before) it is unlikely that an addition of this kind should have been made during the Author's life time without some authority See p 94, l 3

P 124, l 2 *Thyself and my dearest friends*] A, B, and the MSS omit *Thyself and*

P 124, ll 4, 5 *the humble desires . . . desire all*] om A, B, and the MSS

P 124, l 12 *in my own undoing*] A, B, and one MS have, *in mine own damnation*

P 128, l 5 *Autimo*] There is no doubt that this should be *Pan*, for the reference is to Plutarch who mentions the story of a voice being heard by some mariners at sea, crying, "The great Pan is dead" (*De Defectu Orac* cap 17) See l B mentions the story (with the correct name) in *Panul Epd* vii 12.

P 128, l 19 *Phantus such a simpleton*] referring to the following passage in *Capit* i, iii 4, 113 —

"*Hugio* Sed quæ facies est tuus sed his Philochares?  
— *hæst ph* Dicam tibi

"Maculento ore, nigro acuto corpore albo et oculis nigris,  
Subrufus aliquantum crispus et nimius"

P. 128, l 20 *an Hippocratical Face*] The following is the passage which contains the description of the celebrated "Facies Hippocratica" — *εἰη δ' ἂν τὸ τοιούδε [δαινότατον] ῥις ὀξεῖα, ὀφθαλμοὶ κόκκοι, κρυταφοὶ ξυμπεπτακότες, ὤτα ψυχρά καὶ ξυνεσταλμεία, καὶ οἱ λοβοὶ τῶν ὠτων ἀπεστραμμένοι, καὶ τὸ δερμα τὸ περὶ τὸ μέτωπον σκληρόν τε καὶ περιτεταμενόν καὶ καρφολέον ἐόν, καὶ τὸ χρῶμα τοῦ ξιφαντος προσώπου χλωρόν τε καὶ μέλαν ἐόν, καὶ πελιδνόν, ἥ μοι βδῶδες* (*Προγνωστ* § 2 tome ii p 112 ed. Iittic) The passage has been almost literally translated by Celsus, and closely imitated by Lucetius — "*Ad ultimum vero jam ventum esse testantur naves acutæ, collipsa tempora, oculi concavi, frigida languidaque aures, et imis partibus leniter*

versæ, cutis cuncta frontem dura et intentâ, color aut niger aut  
perpallidus"—(*De M. t.* ii 6)

item, ad supremum den que tempus,  
Compressæ nires nisi pro moris icumen  
lenue cavitæ celi cavit temp ri fri, di pellis  
Dura que inhæret tictum frons tenta meibat"  
(*De Her Nat* vi 1191)

P 128, ll 30, 31. *grasshopper* *it*,] used symbolically  
for *summer* and *autumn*, in allusion perhaps to Juvenal *Sat.* ix  
69, Horace, *Ep* i 7 5

P. 129, l 16 *Sardinia* in *Γ* *it*] The unwholesome atmo-  
sphere of *Sardinia* was a proverbial as the salubrity of  
*Γ* *oh*

"Nullo fuit loco possis excludere cum mors  
Venerit in medio litore Sardinia est"

Martial, *Ep*, iv. 60 5 (Note in *w*, from *Γ*)

P 129, l 18 *his broad arrow*] Wilkin (1) reads *his*, on the  
authority of the MS, but Browne speaks below (p 134, l. 25)  
of Mont setting *his* seal.

P. 129, l 18. *broad arrow*] In the King's forests they set  
the figure of a broad arrow upon trees that are to be cut down  
(Note in *Γ*)

P. 129, l 22 *resemble*] The Greek word is *τετα*, which  
(says Little in his note on the passage), "significat rem semblabile  
non potest in forme, mais pour la longueur, comme le prouvent  
les vers d'Homère, (*Op. et D* 677—9,) auxquels l'auteur Hipo-  
cratique fait certainement allusion."

P 130, ll. 13, 16. *sleep . . . sleep lets fall*] *Γ*, *Δ* have  
*sleep . . . sleep let fall*, which is followed by Cressley (Θ) and  
Wilkin (1); but in what may be considered his second edition  
(*Δ*) Cressley reads *sleep . . . sleep lets fall*, which is adopted  
by Gardiner (*w*) and in the reprint of Wilkin's edition (1), and  
which is of course the true reading. The passage is omitted  
altogether in the MS.

P 130, l. 15 *death draws up, &c*] This is explained by a  
passage from Aristotle (*Probl* iv 1), in Browne's *Common Place  
Books* (vol. iv p 361 ed Wilkin) —"Moriens culos sursum  
vertit, dormiens deorsum"

P. 130, l. 16. *the eyelids* *Γ*, *w*, *Δ*, *thus eyelids* *Δ*, *Θ*, *Λ*, *Γ*.

P 130, l 16 *strife*] This is the reading of  $\Gamma$ , and is undoubtedly the word used by Browne, as it is also very plainly written in the MS *Sloane* 1862, which is not the MS from which the "Letter" was printed. In all the other editions the word *strife* has been substituted, but *striving*, not *strife*, is the sense required by the context, and in this sense Browne used (perhaps *comed*,) the word *strift*, after the analogy of *drift*, *lift*, *rift*, *shift*, and *thrift*, from *drive*, *give*, *rice*, *shove*, and *thrive*. See below, p 199, l 8

P 130, l 23 *Juno sat cross-legged*] referring to the story of the birth of Hercules (Ovid, *Métam* iv 297 sq.) Su T B alludes to it in *Pseud Epist* v 23 § 9, and *Garden of Cyrus*, ch 5, p 561, ed Bohn

P 130, l 27 *monsters, &c*] "Monstra contingunt in Medicina" (Hippocr.) Strange and rare escapes there happen sometimes, in physick. (Note in  $\Gamma$ )

P 130, l 30 *pthysical*] so spelled in  $\Gamma$ ,  $\Delta$

P. 131, l 3 *diseases*] the MS has *disease*, and so St Matth iv 23

P 131, l 9 *makes*  $\Gamma$ , *makes*  $\Delta$

P. 131, l 9 *long hairs*] MS *Sloane* 1862 has *the longest hairs*, which seems a better reading

P 131, l 27 *Pliny*] "Aristoteles nullum animal nisi a tu recedente expirare affirmat observatum id multum in Gallico Oceano, et duntaxat in homine competum"—*Ilist Nat* ii 101 (Note in  $\Gamma$ .)

P. 131, l 29 *cob of the sea*] Cf Mead, *De Imperio Solis atque Lunæ*, cap 2 Shakespeare, *Henry Vth* ii 3 (Note in  $\alpha$ )

P. 131, pen *the mother*] To those who do not remember the mythological genealogy of the Greeks the sentence would have been plainer if the Author had written "*and the mother*," Sleep and Death being the children of *Night*, not of *Chaos*, as the words in the text might be taken to imply.

P. 132, l 8 *Scaliger*] "Auris pars pendula lobus dicitur, non omnibus ea pars est auribus, non enim is qui noctu natus est, sed qui interdiu, maxima ex parte"—*Comment in Aristot "de Animal"* i 81 p 73, ed 1619 (Note in  $\Gamma$ )

P. 132, l 10 *most animals*  $\Gamma$ , *animals*  $\Delta$ .

P. 132, l. 21 *That Charles the Fifth, &c.*] This and the

following sentence are found in the Extracts from Browne's Common Place Books, vol. iii p. 350, ed. Bohn

P 132, l 21 *Charles I'*] born Feb. 24, 1500, took Francis I prisoner at the battle of Pavia, Feb. 24, 1525, crowned at Bologna King of Lombardy and Emperor of the Romans, Feb. 24, 1530

P 132, l 27 *Fever*] All the edd have *fast*, which hardly makes sense, but in Browne's Common Place Books (vol. iii p. 350, ed. Bohn) there is the following passage, which supplies the true reading — "Antipater, that died on his birthday, had an anniversary *fever* all his life upon the day of his nativity," &c. The fact is mentioned by Pliny, *Hist. Nat.* vii 52, and Valerius Maximus, i 8 § 16

P 133, l 16 *sixty-five* F, Δ, Λ, other modern edd have *and sixty-five*

P 133, l 18 *tail of the snake, &c*] According to the Egyptian Hieroglyphick (Note in F)

P 133, l 21 *a remarkable coincidence*] This "remarkable coincidence" happened in our Author's case, he himself died on the 76th anniversary of his birthday (Note in W)

P 133, l 28 *that story, &c*] The passage is quoted in the Extracts from Browne's Common Place Books, vol. iii p. 365, ed. Bohn.

P 134, l 3 *Dante*] Dante, describing a very emaciated countenance, says —

"Who reads the name  
Of man upon his forehead, there the M  
Has traced most plainly,"

*Dug. c. viii 2<sup>o</sup>.*

alluding to the conceit that the letters O M O may be traced in the human face Cf *Hydriot*, chap. 3, p. 32, ed. Bohn (Note in W)

P 134, l. 8. *sixta cervice*] *see* by six persons (Wilkin)

P 134, l 12 *Omnibonus, &c*] This passage is mentioned also in Sir T. Browne's Common Place Books, vol. iv p. 391, ed. Wilkin

P 134, l 13 *behind the ear*] He specifies the *left* ear, on the authority of Avicenna, *Canon*, iii 16 i 2, vol. i p. 811 b., ed. 1608

P 134, l. 23. *Face of Hippocrates*] See above, p. 128, l. 20



P 134, l 25 *Morta*] The deity of Death or Fate (Note in F) See Aulus Gellius, *Noct Att* iii 16, § 11

P. 134, l 27 *Caricatura*] When men's faces are drawn with resemblance to some other animals, the Italians call it, to be drawn in *Caricatura* (Note in F)

P 135, l 15 *Morgellous*] The Editor has not been able to learn anything about this word, though he has consulted very competent persons both in France and England — neither has he been able to find the passage in Pichot here referred to

P 135, l 19 The following addition from MS (*Sloane*, 1862) is given by Wilkin — “Though hairs afford but fallible conjectures, yet we cannot but take notice of them They grow not equally on bodies after death, w men's skulls afford moss as well as men's, and the best I have seen was upon a woman's skull, taken up and laid in a room after twenty-five years' burial Though the skin be made the place of hairs, yet sometimes they are found on the heart and inward parts The *plica*, or gluey locks, happen unto both sexes, and being cut off will come again, but they are wary of cutting off the same, for fear of headache and other diseases”

P 135, l 30 *Pyrrhus*] His upper and lower jaw being solid, and without distinct rows of teeth (Note in F) This is rather an exaggeration of Plutarch's statement in his *Life of Pyrrhus*, chap 3

P 136, l 5 *three tall over his teeth*] never live to three-score years (Note in F)

P. 136, l 11 *but fragments of Lines which I have enquired into*] And of which he has given an account in his *Unburial*, chap 2, and *Brampton Lines*, &c., vol iii pp 13, 54, 57, ed Bohn

P 136, l 15 *men*] Wilkin gives in this place the following paragraph from the MS — “Affection had so blinded some of his nearest relations, as to retain some hope of a posthumous life, and that he might come to life again, and therefore would not have him confined before the third day. Some such verbiages I conceive we find in story, and one or two I remember myself, but they lived not long after Some contingent remissions are to be hoped in diseases wherein the lamp of life is but puffed out and seemingly choked, and not where the oil is quite spent and exhausted. Though Nonnus

will have it a fever, yet of what disease I azarus first died is uncertain from the text, as his second death from good authentick history, but since some persons conceived to be dead do sometimes return again unto evidence of life, that miracle was wisely managed by our Saviour, for had he not been dead four days and under corruption, there had not wanted enough who would have cavilled the same, which the Scripture now puts out of doubt. and tradition also confirmeth, that he lived thirty years after, and, being pursued by the Jews, came by sea into Provence, by Marseilles, with Mary Magdalen, Maximus, and others where remarkable places carry their names unto this day. But to arise from the grave to return again into it, is but an uncomfortable revivion. Few men would be content to cradle it once again, except a man can lead his second life better than the first, a man may be doubly condemned for living evilly twice, which were but to make the second death in Scripture the third, and to accumulate in the punishment of two bad lives at the last day. To have performed the duty of corruption in the grave, to live again is far from sin or death, and are like our Saviour for ever, are the only satisfactions of well-weighed expectations."

P 136, l 17 *the disease of his country, the Rickets*] This disease was formerly called "Morbus Anglicus," because, if not entirely unknown before the time of Whistler and Glisson, (See Sprengel, *Hist. ac la Med.*, tome v p 598, &c) it was first brought prominently into notice by them. Whistler (*De Morbo Puerili*, &c, Jussd Bat 1645, 4to) gave it the pretentious and unwieldy designation of "Pælo splanchn-osteo-cace" which probably no one ever used but himself, Glisson (*De Rachitide*, &c, Lond 1650, 12mo) was content with the more modest and convenient term, *Rachitis* (or *Rhachitis*), which, though by no means perfectly unobjectionable, was adopted by most nosologists, and has maintained its place in Latin works to the present day (See *Notes and Queries*, 6th series, vol 1 1880)

P 136, l 19 *many have been become*] Wilkins (T) and Gardiner (W) read *many have become*. The MS has *I have seen many to have become*.

P 136, l. 21 *the disease is scarce so old, &c*] Adopting Whistler's and Glisson's opinion that it was first heard of about

1620. The name does not appear in the London Bills of Mortality before 1634. (See *A Collection of the Yearly Bills of Mortality*, &c, Lond. 1759 4to)

P 136, l 26. *Rouigno, &c*] This statement is found also in his Common Place Book, vol iv p 395, ed Wilkin

P 136, l 27 *since the year 1630, &c*] This passage enables us to decide with tolerable certainty that the former portion of the *Letter to a Friend* was written about 1672. Duloir's Travels were published in 1654 and Sir I B in a passage first added in the sixth ed of the *Ps and Epist* (1672) speaks of his description of the Lupinus 'a out twenty years ago' (vol 13, vol ii p 249, ed Bohm)

P 136, l 29 *when it is that the Lepids increase among us*] The subject is discussed by Girunt in his *Observations on the Bills of Mortality* (chap 3), with which little book Sir I B was probably well acquainted. Notwithstanding the prophecy that the disease would disappear entirely in consequence of the Restoration (see John Bland *Olivia Carolina*, 1661) the number of deaths attributed to Rickets in the London Bills of Mortality increased from 14 in 1634 to 570 in 1684 after which time it gradually diminished, and fell in 1755 to 6

P 136, l interp *the King's spurs, &c*] When persons were touched for the King's Evil, a golden medal was hung round each patient's neck.

I 136, l penult *gros moi criminel*] The number of persons touched during a part of the reign of Charles II is said to have amounted to 92,107. See Douglass *Criticism of Michels*, p 204, ed 1754

P 137, l 3 *γροῦ λόγος*] *Ἀσφαλεστατος καὶ δῆστος*, securissimè et facillimè. Hippoc [I p d i 3, § 11 t ii p 674, edit Juttre] "Ποσείβει quartana riuosonat campana." (Note in Γ)

P. 137, l 4 The following paragraph is given here by Wilkin from the MS — "Some I observed to wonder how in his consumptive state his hair held on so well, without that considerable defluvia which is one of the first symptoms in such diseases but they took not notice of a mark in his face, which, if he had lived, was a probable security against baldness, (if the observation of Aristotle will hold, that persons are less apt to be bald who are double chin'd,) nor of the varicose and knotted veins in his legs, which they that have, in the same author's

assertions, are less disposed to baldness (According as Theodorus Gaza renders it though Scaliger renders the text otherwise)"

P 138, l 1 *exuccous*] Wilkin. (i) and Gardiner (w) spell the word *usuccous*, but Browne elsewhere also writes *exuccous* See Johnson's *Dict*

P 138, l 3 *I had often found*] So A F (Note in F)

P 138, l 13 *Cardan*] Cardan in l 1 *Leonum Podagrace* [*Opera*, vol 1 p 224, ed 1663] reckons this among the *Dona Polaziae*, that they are delivered the chy from the pthys and stone in the bladder (Note in F) This pr sign is also mentioned in Sir I B's Common Place Books, vol iv p 398, ed Wilkin

P 138, l 14 *bristly makes a queri, &c*] See *Prolem* Sect 1 § 1 This passage is extracted in one of Browne's Common Place Books (vol iv p 362, ed Wilkin)

P. 141, l 2 *tabid*] *Tabes maxime contingunt ab anni decimo octavo ad trigessimum quintum*. Hippoc [ *lphor* v 9 ] (Note in F)

P 141, l 9 *Cæsar's nature*] A sound child cut out of the body of the mother (Note in F)

P 141, l 14 *list of the 111*] *Vatos ad flumina primum, Djerimus sazoju* &c duramus et undis [ *Vigil*, *Lut* ix 603 ] (Note in F)

l 141, l 19 *marriages made by the candle*] Perhaps meaning marriages settled by a sort of lottery, like auction sales by an inch of candle, when the goods were knocked down to the last bidder before the candle went out These sales were not uncommon in the seventeenth century (See *Notes and Queries*, S. 4, vol xi S 5, vol v)

P 141, l 26 *five plain words*] JULII CESARIS SCALIGERI QUOD RUII. See Joseph Scaliger, in *Vita Pituitis* [p 52, ed 1594] (Note in F)

P 141, l untep *how unhappy great poets have been, &c*] The epitaphs alluded to are the following, which are taken from Paulus Jovius, *Elogia Virorum Literis Illustrum*, fol Basil 1577

P 141, l pen *Petrarcha*]

' Frigida Francisci lapis hic tegit ossa Petrarchæ,  
Suscipe Virgo Parvæ, animam, Siste Virgin præce  
fessaque jam terris cœli requiescat in arce '—(P 13.)

P. 141, l. ult. *Dante*]

"Jura monarchiæ superos Phlegætonta, lacusque  
Lustrando cecin- voluerunt fati quousque  
Sed quia parvæ cecit meli- r- bus hosp- ta castris,  
Actorem que s- um peti- t felici- r- astris  
H- c claud- r- Danthe- patris extorris ab- onis,  
Quem genu- t parvi Florentia mater am- r- s"—(P. 11)

P. 141, l. ult. *Ariosto*]

\* Ludovici Ar- osti humanatur ossa  
Sub hoc marmore- seu sub hac humo, seu  
Sub qu- cqu- d- v- lu- t benignus hæret  
Sive hærede ben- gnior comes, se- i  
Opp- rtunius incidens v- at- r-  
Nam scire haud p- tuit futuri- sed nec  
Tanti e- at vacuam sibi cadaver  
Ut urnam cuperet parare vivens  
Vivens i- ta tamen sibi parv- t,  
Quæ scribi voluit suo sepulchro  
O- m- si quod haberet is sepulchrum  
Necum p- ritu- h- c brevi peracto  
Præ- c- p- t- p- c- io- miscellus artu  
Quo æ- re- ante- rel- querat reposcit  
Hæc et hæc cinerem hunc et hunc revell-  
Dum no- cat p- p- r- um- diu vagetur —(l. 137)

P. 142, l. 17 *desipency*] All former edd have *decipem*, but no doubt *desipency* (thrt is *disipientia*,) is the word used by Browne. Fl- cie does not appear to be any such word as *decipuntia*. See below, p. 151 l. 14.

P. 143, l. 21 *Democritism*] All the editions except Wilkin s (T, X) have *Democritism*, which is evidently a clerical or typographical error for *Democritism*, i. e. the laughing philosophy of Democritus.

P. 144, l. 1 *Not to fear Death, &c*] *Summum nec metuas diem nec optus* [Mairail, *Epig* x. 47, l. ult.] (Note in F.)

P. 144, l. 6 *the second life of Lazarus*] Who upon some accounts, and tradition, is said to have lived thirty years after he was raised by our Saviour. *Baronius* (Note in F.) Gardinei (W) refers to St Epiphanius, *Hæres* lxxvi c. 39. See above, p. 297, l. 8, &c.

P. 144, ll. 13, 14 *death . . . the sting of sin*] per- haps a confused recollection of 1 Cor. xv. 56. *The sting of death is sin*.

P. 144, l. 26. *to desire, &c*] In the speech of Vulteius in

Lucan [*Phars* 11 486] animating his souldiers in a great struggle to kill one another —

*Decernite lethum,  
Et metus omnis abest cupias quodcumque necesse est*  
All fear is over do but res lve to die  
And make your de ures meet necessity

(Note in A.)

P 146, l 25 The rest of the *Letter* is omitted by Crossley in O, but not in A

P 146, l ult The rest of the *Letter* is omitted by Wilkin (1) and Gardiner (w)

P 147, l 1 *Tread softly, &c*] All the remaining sections with the exception of a few sentences, are found in the *Christian Morals*, the references to the pages are given in the margin. Whatever explanatory notes are required will be found appended to the *Christian Morals*

I 147, l 1 *funambulous track*] In the parallel passage (p 161, l 2) the word is *funambulatory*, which would be more applicable to a *person* than to a *trail*. Hence (if we suppose that Sir T. B. deliberately altered the word when transcribing the passage as considering *funambulous* to be more correct,) we may perhaps infer that the *Letter to a Friend* was written after the *Christian Morals*. See below on p 162 l antep

P 147, l 8 *ol me and closer*] Crossley (A) has *obscure and closer*, but F, Δ have *obscure and closer*, and so also below, p 163 l 6. In the same way Sir T. B. has at p 90 l pen *learned and lost* where we might have expected *must learn and*

P 148, l 3 *Alamilla*] So spelled also below, p 161, l ult

P 148, l 25 *mule*] F, Δ, A have *mutre*, but *mule* is undoubtedly the true reading. See below, p 163, l 22

P 149, l 17 *boiless unto themselves*] below p 164, l pen, it is *boiless unto others*, which is probably the true reading

P 150, l 4 *natural*] below, p 165 l pen, it is *almost natural*, which is probably the better reading

P 150, l 9 *what thou may'st b*] below, p 166, l 4 *what* is omitted, which seems the true reading, unless we change *w* into *r* and read *that*

P 151, l 2 *motions*] below, p 166, l 19 it is *motres*, which is probably the true reading

P 151, l 14 *resipiscency*] This (from *resipiscencia*) is undoubtedly the word used by Browne, which was carelessly printed *recipiscency*, after his death (See above p 142, l 17) There is no such word as *recipiscencia*

P 153, l 15 *of designs*] all the edd have *to designs*, which has been corrected from the parallel passage, p 171, l 3

P 153, l 19 *actions*] below, p 171, l 7, it is *achement actions*, which seems the better reading

P 153, l 22 *Zeno's Kim,*] F, Δ have *Zeno, Kim,* which Grosley (A) corrects See below, p 171, l 11.

P 154, l 4 *unto thyself*] at p 162, l 23, it is *within thyself*.

P 154, l 7 *propitius*, F, and so below, p 170, l 5, *for* *for*, Δ, A

P 154, l 20 *et al*] at p 170, l 24, it is *ad it*

P 154, l 28 *times*] at p 231, l 8, it is *time*, which seems the better reading

P 154, l ult *in us*] at p 231, l 12, it is *of us*

P 159, l 2 David, fourth Earl of Lichfield had married Miss Iutclton's niece Frances Iutclton the daughter of her sister Anne (See Wilkin's *Suppl Memoir of Sir T B*, in *Notes*, vol. 1 pp lxx, lxxi, lxxii, ed Pohn)

P 159, l ult Elizabeth Iutclton was the wife of George, youngest son of Sir Thomas Iutclton, one of the ancestors of the present Lord Lyttelton (See Wilkin's *Suppl Memoir* p lxx)

P 160, l 6 *who lived with his father when it was composed by him*] This fact will not much help us to determine the date of the *Christian Morals*, as she did not leave her father's house till 1680, or about two years before his death (See Wilkin's *Suppl Memoir* p lxx), and there is reason to believe that this work was written about ten years before that date

P 160, l 17 *Arch Bishop of Canterbury*] Abp Tenison, when Vicar of St Martin's in the Fields, London, had edited some of Sir T B's works

P 161, l 1 Of the first nineteen sections all except three (§§ 6, 12, 17) are found in the latter part of the *First to a Friend*, in the margin of which are given the references to the pages of the *Christian Morals*

The marginal abstract of the different sections is taken (with a few alterations,) from Peirce's edition (v)

P 161, l 15 *sincere erudition*] ἀληθινὴ Παιδεία, cap 15 There are in this section several other allusions to the *Pinax*,

viz, narrow gate, asperous way, purifying potion, &c. (See capp. 18, 19)

P 161, l 17 *hull*]  $\Xi$  has *hall*, which was corrected in  $\Pi$

P 161, l ult *from Lima to Mamilla*] "Through the Pacifick Sea, with a constant gale from the East" (Note in  $\Gamma$ )

P 161, l ult *Mamilla*] So spelled also above, p. 148, l 3

P 162, l 5 *in Lions Skins*] i.e. in armour, in a state of military vigilance. One of the Grecian chiefs used to represent open force by the lion's skin, and policy by the fox's tail. (Note in  $\Pi$ )

P. 162, l 15 *an oration*] "a petty and minor kind of triumph" (Note in  $\Gamma$  and  $\Xi$ )

P. 162, l 23 Wilkin gives in a note, a fitting continuation to this section, the following extract from *M<sup>r</sup> Sloan*, 1848 — "To restrain the use of extravagances, and timely to ostracise the most overgrowing enormities, makes a calm and quiet state in the dominion of ourselves, for vices have their ambitions, and will be above one another. But thou hast many may possess us, yet is there commonly one that hath the dominion over us, one that lordeth over all and the rest remain slaves unto the humour of it. Such towering vices are not to be temporally excused, but perpetually exiled, or rather to be cured like the rank poppies in Lucretius's garden, and made shorter by the hand, for the shape of arrows are to be let fly against all such imperious vice, which, neither enduring priority or equality, Cæsarian or Pompeian primities, must be absolute over all, for these opprobriously denote meanness, and chiefly condemn us hereafter, and will stand in capital letters over our heads, as the titles of our sufferings."

P 162, l 28 *Cato*] "The Censor who is frequently unfounded (and by Pope amongst others,) with Cato of Utica" (Note in  $\Pi$ ) But Pope here is right, and the Annotator is himself in error. The confusion as to the principal actor in this scandalous transaction dates from the time of Letellier, who (says Bayle, art. *Mortuus*, note N) "attribue a Caton le Censeur ce qu'il falloit attribuer a Caton d'Utique (*l'op'o*, c 39)" See the whole story in Plutarch, *Cato Minor*, cxxv, 52

P 162, l intep *Sisters of Darius*] It was not the *sons* of Darius, but his *daughters*, who were taken prisoners at the battle



of Iesus, and so it is stated above, p 148, l 21 (See Justin *Hist*, xi 9, and other authorities) From this discrepancy it may be inferred, (though not of course with absolute certainty,) that the *Christian Morals*, which contain the error, were written earlier than the *Letter to a Friend*, in which it is found corrected

P 162, l ult *Orion*] "Who is said to have mutilated himself" (Note in F and E)

P 163, ll 1, 22 *loose*] This is not a mere printer's mistake for *lose* See below, p 186, l 6, and the Index

P 164, l 3 *Charon expects no more, &c*] viz one obolus from each soul ferried across the Styx

P 164, l 19 *fiar not, &c*] In one of Browne's Common Place Books (vol iv p 379, ed Willm) there is this passage — "*Que tion* Why do you give so much unto the poor?" *Ans* I have no less for what I give unto the poor, and I am also still indebted to them

P 164, l 21 *Idis*] The ides were the time when money lent out at interest was commonly repaid So Horace, *I fed* 2, in fine — "I cenerator Alphius | Summi redegit Idibus pecuniam, | Quid Calen is ponere" (Note in II)

P 165, l 1 *appertinanc*] So spelled in E, elsewhere *appurtenance*

P 165, l 19 *their own death* *themselves*] Above, p 149, l 11, it is *our own death* *ourselves*, which is the better reading

P 165, l 27 *Stand magnethall*] That is, with a position as immovable as that of the magnetical axis, which is popularly supposed to be invariably parallel to the meridian, or to stand exactly north and south (Note in II)

P 165, l 28 *whun . . . the*] All former edd. have *whun* *there*, which is hardly sense, and should no doubt be corrected by p 149, l pen

P 166, l 8 *the best of the bad, &c*] "Optimi malorum pessimi bonorum" (Note in E)

P 166, l 11 *consequence*] above, p 150, l 25, we find *consequencs*, which seems the better reading

P 166, l pen *Virtues and Vices*] Wilkin gives the following extract from MS *Sloan*, 1847 — "Think not modesty will never gild its like; fortitude will not be degraded into

audacity and foolhardiness, liberality will not be put off with the name of prodigality, nor frugality exchange its name with avarice and solid parsimony, and so our vices be exalted into virtues."

P. 167, l 5 *a new Ethics*] later edd omit *a*, but without any necessity

P. 167, l 12 *more than eight - all escape*] Alluding to the flood of Noah (Wilkin)

P. 168, l 7 *the short madne s*] "In furor brevis est" Horace, *Ep* 1 2, 62 (Note in F)

P. 168, l 8 *Sociates*]

"Dulceque sen a vicinus Hymetto,  
(Qui partem receptæ uia inter uiridi cicuta  
Accuratori nunc daret

Juvenal vi 185 (quoted in D)

P. 168, l 13 *in Capricorn*] "Even when the days are shortest" (Note in F and E)

P. 168, l 14 *in Ashes*] Above, p 152, l penult it is, *in ceteris*.

P. 168, l 16 *Tower of Oblivion*] "Alluding unto the 'Tower of Oblivion' [φράβριον τῆς Ἀθήνης] mentioned by Irenæus [De Bello Pers 1 5], which was the name of a tower of Imprisonment among the Persians, whoever was put therein, was (as it were) buried alive and it was death for any but to name him" (Note in F and E)

P. 168, l 22 *without any trace of hope*] Above, p 153, l 3, it is, *without any trace of hope*, which seems a better reading

P. 168, l 23 *one name - with that in Latin spirit*] viz δ διαβολος, the calumniator (Note in W)

P. 168, l antep *Aristotle's true gentleman*] "See Aristotle's *Ethics* [iv 3], chapter *Of Magnanimity*" (Note in F and E)

P. 168, l antep *St Paul's noble Christum*] Alluding probably to *Rom* viii

P. 169, l 14 *the Trisagion*] "Holy, holy, holy" (Note in F and E)

P. 169, l 27 *de ocean*] Wilkin adds this passage from one of the MSS — "Whether there hath not been a passage from the Mediterranean into the Red Sea, and whether the Ocean at first had a passage into the Mediterranean by the Straits of Hercules"

P. 169, l ult *Adraste and Nemesis*] "The powers of vengeance" (Note in Π) But *Adrastea*, Ἀδραστεια, was not the name of a separate deity, but only a synonym or epithet of *Nemesis*. And therefore (as Sir I B's learning was not only very extensive, but also in general very accurate,) it seems not improbable that he wrote, not *Adraste and Nemesis*, but *Adrastean Nemesis*. He is rather fond of this sort of epithets, as "Cæsar in conquest," 213 12, "Ciceronian poets," 142 3, "Homerican Mars," 213 4, and it will be borne in mind that the *Christian Muses* were not published till after his death, and therefore not under his own supervision.

P 170, l 20 *one*] At p 154, l 16, it is *one temple*, which seems the better reading.

P. 170 l antep *in Epicycle*] An epicycle is a small revolution made by one planet in the wider orbit of another planet.

The meaning is, "Let not ambition form thy circle of action, but move upon other principles, and let ambition only operate as something extrinsic and adventitious." (Note in Π)

P 170, l antep *and not so circuit*] Above p 153, l 10, it is, *or narrow circuit*, which appears the better reading.

P. 171, l 11 *Zeno's King*] The Stoicks [here repeated by their founder, Zeno,] illustrated their doctrines by describing an ideal personage, whom they called "The Wise Man", and he (they said) was the only King, the only Dictator, the only Rich Man. See Cicero, *De Finib* iii 22, Horace, *Sat* 1 3 (Note in w)

P 171 l 26 *the twelve years war*] Alluding to the story of Ulysses, who [Odysseus 17,] stopped the ears of his companions with wax when they passed by the Sirens. (Note in Π)

P 172, l 27 *Let ephemerides, &c*] Take note of God's mercies day by day, not merely every four years. (Note in w)

P 173, l 3 *nor call for many hour glasses*] That is, "do not speak much or long in justification of thy faults." The ancient pleaders talked by a *clepsydria*, or measurer of time [by water]. (Note in Π)

P 173, l 17 *Thetas*] Θ, a *theta*, inscribed upon the judge's tessera, or ballot, was a mark for death [θάνατος], or capital condemnation. (Note in Π)

P 173, l 18, *no nocent, &c*] Alluding to Juvenal, [*Sat.* xii. 2,] "Se | Iudice nemo nocens absolvitur." (Note in Π)

P 174, l. 7 *though we behold our own blood*] that is, though we bleed when we are wounded, though we find in ourselves the imperfections of humanity (Note in Π)

P 174, l. 7 *think ourselves the sons of Jupiter*] "As Alexander the Great did" (Note in Ξ)

P 174, l. 13 *but then periclit*] that is, only placed at a distance in the same line (Note in Π)

P 174, l. 21 *wild horses of Plato*] Alluding to the famous myth in which Plato describes the soul under the figure of two winged horses (one black, the other white,) and a charioteer (*I hædrus*, pp. 246, 255)

P 175, l. 19 *contingencies*] So spelled in Ξ, other edd. have *contingencies*. See below p. 176, l. 3, *emergences*

P 175, l. 25 *the Iconism on the wall*] The short sentence written on the wall of Belshazzar. See Daniel, ch. v. (Note in Π)

P 176, l. 3 *emergences*] So spelled in Ξ, other edd. have *emergencies*. See above, p. 175, l. 19 *contingencies*.

P 176, l. 19 *Stand out of my sun*] This was the answer made by Diogenes to Alexander who asked him what he had to request (Note in Π). See Lutwich's *Life of Alexander*, ch. 14.

P 177, l. 23 *the Census of us*] The book in which the Census, or account of every man's estate, was registered among the Romans. (Note in Π)

P 178, l. 25 *tempers*] Modern edd. have *temperers*, but without absolute necessity.

P 179, l. 13 *operator*] Wilkin gives the following extract from Mr. Sloane, 1885 — "But at this distance and elongation we dearly know that depravity hath overpowered us, corruption entered 'like oil into our bone,' [P. civ. 17] imperfections upbraid us on all hands, and ignorance stand pointing at us in every corner in nature. We are unknowing in things which fall under cognition, yet drive at that which is above our comprehension. We have a slender knowledge of ourselves, and much less of GOD, wherein we are like to rest until the advantage of another being, and therefore in vain we seek to satisfy our souls in close apprehensions and piercing theories of the Divinity even from the divine word. Meanwhile we have a happy sufficiency in our own natures, to apprehend His good will and pleasure, it being not of our concern or

capacity from thence to apprehend or reach His nature, the divine revelation in such points being not framed unto intellectuals of earth. Even the angels and spirits have enough to admire in their sublimer created natures, admiration being the act of the creature and not of GOD, Who doth not admire Himself." The last three sentences are also given by Wilkin among the "Extracts from Common Place Books," vol. iv. p. 368.

P. 179, l. 16, *for - e consider not, &c.*] The next four sentences are found in one of Biownes Common Place Books (vol. iii. p. 355, ed. Bohn).

P. 179, l. 19. *Doria*] See "Extracts from Common Place Books," vol. iii. p. 355, ed. Bohn. The story is told by Cardan, *Incognita*, sub fin., p. 225, in *Opera*, tom. i. ed. 1663.

P. 180, l. 1. *Socrates and Cardan*] Socrates and Cardan (perhaps in imitation of him,) talked of an attendant spirit or genius, that hinted from time to time how they should act. (Note in II.)

P. 180, l. 8. *the Ephraïm Talc*] The Tale of Sodom, the waters of which being very salt, and the efene heavy, will scarcely suffer an animal to sink. (Note in II.) See *Psalms* lxxv. 15.

P. 181, l. 15. *trins ut Orontes into Tiber*] "In Tiberim defluxit Orontes," *Orontes hinc uinclet hinc stream et ut the Tiber*, says Juvenal [*Sat.* iii. 62], expressing the confluence of foreigners to Rome. (Note in II.)

P. 181, l. 29. *thou hast an alarm in thy breast*] The motion of the heart, which beats about sixty times in a minute or [rather] the motion of respiration, which is nearer to the number mentioned. (Note in II.)

P. 182, l. 14. *twenty thousand miles*] More correctly twenty five thousand.

P. 182, l. 18. *- alk with leaden sandals*] Referring probably to the *ἴχνος μόλυβδοινον* and *ὑποδηματίον μόλυβδοινον* mentioned by Hippocrates, *De Artic.* § 62, tome iv. p. 266. ll. 6, ult., ed. Littré.

P. 183, l. 2. *others obliquely*] II has a comma at *obliquely*, which is followed by Wilkin (1), Perce (1) and Gardiner (w) place it after *others*, which seems the better position for it. In E there is no comma after either word, and this punctuation is

adopted in the text, that the reader may be free to read the sentence as he please.

P 183, l. 5 *Hic niger*] "*Hic niger est, hunc tu, Romane, caveo*" Horace [*Sat* 1 4, 85] (Note in  $\Xi$ )

P. 183, l. 10 *unharitableness*] Wilkin gives in a note the following passage from MS *Shane*, 1847 — "They who thus closely and whisperingly calumniate the absent living, will be apt to strayn their voyce and to be loud enough in infamy of the dead, wherein there should be a civil amnesty and an oblivion concerning those who are in a state where all things are forgotten, but Solon will make us ashamed to speak evil of the dead, a crime not actionable in Christian governments, yet hath been prohibited by Pagan laws and the old sanctions of Athens. Many persons are like many rivers whose mouths are at a vast distance from their head, for their words are as far from their thoughts as Canopus from the head of Nilus. These are of the former (?) of those men, whose punishment in Dante's *Hell* [c. xx.] is to look evilly backward. If you have a mind to laugh at a man, or to deprave the judgment of any one, set him a talking of things to come, or events of hereafter contingency, which elude the cognition of such an [us?] arrogate the knowledge of them, whereas the ignorant pretend not, and the learned impudently fall, wherein men seem to talk but as babes would do in the womb of their mother, of the things of the world which they are entering into."

P 183, l. 12 *plaudite*] *Plaudite* was the term by which the ancient theatrical performers saluted a clap. (Note in  $\Pi$ ) Wilkin (1) has *plaudit*,—possibly by mistake,—but Schmidt's reprint (2) has the same word.

P. 183, l. 17 *Bless not thyself, &c*] "*As Socrates did Athens, a place of learning and civility.*" (Note in  $\Xi$ )

P 184, l. 3 *Astræa*] "*Astræa, Goddess of Justice and consequently of all virtue*" (Note in  $\Xi$ )

P 184, l. 15 *a hand to burn*] Like Mutius Scaevola [I ivy, 11. 12] (Note in  $\Pi$ )

P 185, l. 10 *the strength of delight is in its rarity*] "*Voluptates commendat rarior usus*" [Juvenal, *Sat* 21 ult.] (Note in  $\Pi$ )

P 185, l. 12 *intep Epicurus himself, &c*] In another place (*Works*, vol. iv. p. 306, ed. Wilkin) Sir T. B says, 'a centum

aviculari unâ patellâ congestis esurit. Esopus, oleribus et caseo satiatur Epicurus." The personal simplicity and frugality of the Philosopher are well known, and are specially commended by Sir T. B. in *Pseud. Epist.* vii. 17, § 8. The *Cytherian chest* noted in the text comes from Diogenes Laërtius (x. 6, § 11), *the dish of onions* perhaps from Juvenal (xiii. 123); probably there is no ancient writer who mentions *both* these simple luxuries.

P. 185, l. penult. *Jupiter's brain*] "*Cerebrum Jovis*, for a delicious bit." (Note in E.) In another place (*Works*, vol. iv. p. 307, ed. Willm.), Browne says, "cum quiddam delicatulum, est *cerebrum Jovis* [veteres] dicerent." See Athenaeus, *Deipnos*, xii. 9, p. 514. Διὸς ἐγκέφαλος.

P. 185, l. ult. *Cytherian chest*] This should be *Cythman*, but the mistake is not Sir T. B.'s, for the old reading in Diogenes Laërtius (*Vit. Philos.* x. 6, § 11) was τυροῦ κυθρίδου, a word without meaning, which in the best modern ed. is corrected to Κυθνίου, the island of Cythnus being famous for its cheese. (See Smith's *Dict. of Gr. and Rom. Geogr.*)

P. 185, l. ult. *tonque of unglutinous*] A dish used among the luxurious of antiquity. (Note in Π.)

P. 186, l. 5. *Metellus*] "Metellus his notorious pontifical supper, the great variety whereof is to be seen in Macrobius." [*Saturn.* ii. 9.] (Note in E.) It is more probable that the supper was not given by Metellus Pius, but only minutely recorded by him.

P. 186, l. 8. *Nero*] "Nero in his flight." Sueton. [*Vit. Neron.* c. 48.] (Note in E.)

P. 186, l. 10. *his snowed water*] See Pliny, *Hist. Nat.* xxvi. 23.

P. 186, l. 11. *Calda*] "Caldæ gelidæque minister." (Note in E.) "Tepid water, with which the ancients tempered their wine." (Note in W.)

P. 186, l. 30. *Quotation mistakes, &c.*] Most of the remainder of this Section is found in the "Extracts from Common Place Books" (vol. iii. p. 350. Bohn's ed.)

P. 187, l. 3. *De Gloria*] The mistake was pointed out by Aulus Gellius, *Noct. Att.* xv. 6. See Homer, *Il.* vii. 89.

P. 187, l. 4. *ascribed*] In the "Extracts" it is *ascribeth*, and the *present* tense is used below, *mistaketh, seems*, ll. 6, 8, but Sir T. B. probably altered the tense, in consideration of the "*De Gloria*" being a lost work, of which only a few fragments remain.

P 187, l. 5 *Plantus*] Somewhere in the *Amphitruon*

P 187, l. 7 *Who cult'hae, &c*] Instead of this sentence, the "Extracts" have the following — 'I know, who was well seen (?) in Homer, denieth the wit of picture in the ἱστορίων *Wu* [*Hist Nat* xxv 6], whereas it is plainly said (*Il* 2 483) that Vulcan engraved in the arms of Achilles the earth and stars of heaven

P 187, l. 8 *Apollinaris Sironius*] See *Carmin* 1 (ix) 20 (ed P 11, 1879)

l. 187, l. 16 *I shall not presently say*] The "Extracts" insert the following — he was but a weak historian because he commonly exemplified in Cæsar Borgia and the petty princes of Italy — or that he' &c

l. 187, l. 26 *To t'gin &c*] This and the following sentence are found in the "Extracts," vol iii pp 354 355 ed Bohn

l. 187, l. 27 *Trismegistus*] 'In *Til uli Smaragdina* (Note in E)

l. 187 ult *Stah,er &c*] See *D Sultit at Carri Exerc* 236, § 1 'he passage is amusing — "Iulcheriumum ut litterum . . . Nihil (inquam,) iulcheri oculo quæ excrevit supra modum, indecora magnitudine Iostrium fulum Cuius fedissimum Lingua nihil turpius Quinetium fuscum, sive cineris color tincti, nitor nullus, &c

P 188, ll 9, 15 *Falsh of ant Truth, &c Many things are known &c*] See "Extracts," vol iii pp 354, 355, ed Bohn

P 188 l. 21 *Sibyl's lea*] On which the *Syl* wrote her oracular answers (Note in P) *Virgil, Æn* iii 444

P 188, l. 23 *appearances*] altered in recent edd to *appearances*

P 188, l. 30 *the genealogy of Il. loi*] Alluding probably to the mythological questions with which the Emperor Tiberius used to puzzle his grammarians, "Quæ Mater Heculæ?" &c (See Sueton in *Vita Tiber* c 70)

P 188, l. antep *King of France*] "Lewis the eleventh *Qui nescit dissimulare, nescit regnare*" (Note in E) Jeremy Taylor quotes this saying in his *Sermons* (vol ii p 531, 1 den s ed) and the editor calls it in his note, "a proverb of the Emperor Sigismund (Æneas Sylv In *Panorm* lib 1 proce 17 p 473, in *Opera*, ed. Basil 1571) adopted by Lewis XI of France, who



would allow his son to learn no Latin but those five words, says Paulus Aemylus, *De Reb Gest Franc* lib v p 358<sup>1</sup> ed Barl 1601.

P. 189, l 31 *that obscured Virgin*] viz *Truth* alluding to the saying that Truth lies hid at the bottom of a well

P. 190, l 4 *Pythagoras*]

*Ipsē ego* (אני מניני) *Tr ja n tempore* (על

*Panthoides Laphorbus eram* [Ov d *Metast* v 10]

(Note in  $\Xi$ )

P. 190, l 6 *six thousand*] The word 'years' has probably been omitted by mistake. See Note on p 72 l 27.

P. 190, l 10 *Fulius Lilius*] "Who comforted himself [*De Senect* cap ult] that he should there converse with the old Philosopher. (Note in  $\Xi$ )

P. 190, l 24 *to sing the same song*] "*Cantilena* (ענין) *canis* (לענין, *P. m. m. 2, 10*)

P. 190, l ult *ultimus*] This sentence, and also some others at the end of this section, are to be found in the "*Extracts*," vol iii p 355 ed 1601.

P. 191, l 3 *As he*] *As he* (Note in  $\Xi$ ) His travels were translated into English in 1662, so that the *Christian M*s were written later than that date.

P. 191, l 24 *separation and Gt's me*] In the "*Extracts*" it is *cont n b it i ant phil ophi*.

P. 191, l antep *just*] *Imusque dies de lit exten um* [*Seiect* *Gt* 958] (Note in  $\Xi$ )

P. 192, l 11 *f m n*] Instead of this sentence, MS *Sf m*, 1874 has the following, which is given by Wulken in a note — *Here n sects, and nations, mainly settling upon some Christian particulars, which they conceive most acceptable unto G l and promoting the interest of their inclinations, parties and divisions every one reckoning and preferring himself by the particulars wherein he excelleth and decrying all other, though highly eminent in other Christian virtues*.

P. 192, l 16 *the world*] The same MS adds, "whereas, if men would not seek themselves abroad, if every one would judge and reconvert himself by his worst, and others by the better parts, this decpior must needs vanish, humility would gain ground, charity would over-preach the face of the Church, and the fruits

of the Spirit not be so thinly found among us. This was the imperfection," &c

P 194, l 29 *Cupid, &c*] The rest of this section is found in the "Extracts from Common Place Books" (vol iii p. 352, ed Bohn), but without any variation of importance

P 195, l 31. *beginnings*] Wilkin gives, in a note the following from MS *Sloane*, 1874 — "Wisely stopping about the meridian of their felicities, and unwilling to hazard the favours of the descending wheel, or to fight downward in the setting arch of fortune

'Sic linguis ævum  
Deseruit ingentes, uti nos et vitæ superstes  
Fortuna. Nisi summa dies cum fine bonorum  
Affluit, et celeri præverit tristia lecti,  
Dedecori est fortuna prior. Qui-quæmne secundis  
Irascere se fatis audet, nisi morte parata?'

Lucan, 7 " [viii 27]

P 195, l pen *forgetting the very essence of Fortune, &c.*] See the story of Polycrates and Amasis Herod iii 40 sq (Note in W)

P 196, l 6. *first quadrate*] that is, in the first part of our time, alluding to the four quadrautes of the moon (Note in II)

P 196, l 10 *to become acutely miserable, &c*] Alluding probably to Dante's lines,

"Nessun maggior dolore  
Che ricordarsi del tempo felice  
Nella miseria" — (*Inferno*, v 121)

or perhaps the earlier words of Boethius (quoted by Cary in his note on the above passage), "In omni universitate fortunæ infelicitissimum genus est infortunium, fuisse felicem" (*De Consol Philos* ii 4)

P. 196, ll 14—18 *And this state of Ill*] Instead of this passage, MS *Sloane*, 1874, has the following, which is given by Wilkin in a note — "And this is the observable course, not only in this visible stage of things, but may be feared in our second beings and everlasting selves, wherein the good things past are recorded by the bad to come, and many to whom the embraces of fortune are open here, may find Abraham's arms shut unto him hereafter, which wakes

serious consideration, not so much to pity as envy some men's infelicities, wherein, considering the circle of both our beings, and the succession of good unto evil, tyrants may sometimes prove courteous, and malice mercifully cruel. Wherein, notwithstanding, if swelling beginnings have found uncomfortable conclusions, it is by the method and justice of Providence equalizing one with the other, and reducing the sum of the whole unto a mediocrity by the balance of extremities, that in the sum the felicities of great ones hold a truth and purity with most that are below them, whereby the minor favorites of fortune which incur not such sharp transitions, have no cause to whine, nor men of middle fates to murmur at their indifferencies.

[By this method of Providence the Devil himself is deluded, who maligning us at all points, and bearing felicity from us even in this earthly being, he becomes a servant unto our future happiness and blessed vicissitude of the next. And this is also the unhappiness of him self, who having reaped his first fruit in Heaven, is made sharply miserable by transition, and more acutely feels the contrary state of hell.]

P 196, l 23 *memorandum*] This sentence is thus continued in MS. *Sloane*, 1874 — 'Whereof I, that have not seen the sixtieth part of time [see note on p 222, l 2], have beheld great examples. When the incongruous Montrose no man rated a more fortunate part in the first scene of his adventures, but courageous loyalty continuing his attempts, he quickly felt that fortunes favours were out, and fell upon miseries smartly answering his felicity, which was the only accomplishment wanting before to make him fit for Plutarch's pen, and to parallel the lives of his heroic captains."

P 196, l 26 *see by extramission, without reception or self-reflexion*] An allusion to *bodily sight*, which in Sir T. B.'s words (*Pseud. Epid.* iii 7, p 257, ed Bohn) "is made by reception, and not by extramission, by receiving the rays of the object into the eye, and not by sending any out." Here, on the contrary, men send out the rays of their moral vision and perception, but do not receive or take in any lesson for self-reflexion.

P 197, l 13 *necessary*] The following is given by Wilkin from MS. *Sloane*, 1874:—"Which is the amazing part of that

incomprehensible patience, to condescend to act over these vicissitudes, even in the despatch of our detestments; and how that omnipotent Spirit, that would not be exasperated by our forefathers above 1,600 years, should thus patiently endure our successive transgressions, and still contend with flesh; or how He can forgive those sins which will be committed again, and accept of repentance, which must have after penitence, is the riddle of His mercies.

"If God had not determined a settled period unto the world, and ordered the duration thereof unto His merciful intentions, it seems a kind of impossibility that He should have thus long continued it. Some think there will be another world after this. Surely God, who hath beheld the iniquity of this, will hardly make another of the same nature. And some wonder why He ever made man at all, since He was so happy in Himself without it, and self-sufficiently free from all provocation, wrath, and indignation, arising from this world, which sets His justice and His mercy at perpetual contention."

P. 198, pen *one of the best nature's Kings of this Throne*] In connexion with this passage it will be interesting to bear in mind that Sir T. B. was knighted by Charles the Second on September 28, 1671, and that the *Christian Morals* were probably written about the same time.

P. 199, l 18 *the experiment in Lucan and Seneca*] Seneca, having opened his veins, found the blood flow so slowly, and death linger so long, that he was forced to quicken it by going into a warm bath. (Note in II.) See Lucanus, *Annal* xv 63, 70.

P. 199, l 8 *shift*] All the edd. have *shift*, but in the parallel passage the word is *shift*, which is undoubtedly the true reading (see the note on p. 130, l 16), and has accordingly been here introduced into the text, though without authority.

P. 199, l 8 *we come*] In the parallel passage it is *came*, which is perhaps the better reading.

P. 199, l 22 *Orid*] "Demito munusculum, mox mihi munus erit" [*Trist* i 2, 52] (Note in E.)

P. 199, l ult *Themistocles*] For the commonly assigned cause of the death of Themistocles, the Note in E (probably Sir T. B. himself) refers to Plutarch's Life (cap. 31) an earlier authority for the belief is Aristophanes, (*Equit* 84) Sir I. L.

might surely have expressed himself more strongly on the impossibility (?) of a man's drinking a sufficient quantity of bull's-blood to cause his death, though the belief in the poisonous character of this substance was certainly very general for many centuries. Any one who wishes to investigate the subject may consult Iaremberg's *Etat de la Méd entre Homère et Hippocrate*, p. 40 (Paris, 1859), and the note to his Oribasius, tome 1 p. 645 (Paris, 1851).

P. 200, l. 3 *the state poison of his country*] viz κώνειον, (*Conium maculatum*, Linn.) hemlock. It is probable that Sir T. B. wrote *the state poison* not *the state potion*. In one of the 'Extracts from Common Place Books' (vol. iv p. 424 ed. Wilkin) he speaks of "the common and *state poison* of Athens, made out of the hemlock, whereof a drachm of the juice ingested was a sufficient dose."

P. 200, l. 4 *Socrates in Plato*] See the end of the *Phædon*.

P. 200 l. 9 *pommel of his sword*] Wherein he is said to have carried something, whereby, upon a struggle or despair he might deliver himself from all misfortune. (Note in E.) Juvenal says it was carried in a ring — "Ille, | Cannarum vin-  
dex et tanti sanguinis ultor, | Annulus" [Sat. x. 165] (Note in Π.)

P. 200, l. 14 *the Turkish Emperor*] "Solyman [See Knolles,] *Turkish History*." (Note in E.) The same (or a similar) story is mentioned by Jer. Taylor, *Duct Dubit* iii. 6 § 2, vol. x., p. 514. See also *Religio Medici*, ii. 12 p. 118.

P. 201, ll. 10, 11 *from a nations*] Gardiner (W.) has *from whole nations*, which error is repeated in v.

P. 202, ll. 8, 9 *Adam Methuselah Noah*] According to the common chronology Methuselah was contemporary with Adam for 243 years, and with Noah for 600 years.

P. 202, l. 21 *non-existent*] In M's *Sloane*, 1848, this sentence concludes thus — "The world is not half itself, nor the motley known of its occurrence, of what hath been acted."

P. 203, l. 4 *he who counterfeited thunder*] viz Salmonus. See Virgil, *Æn.* vi. 585 (Gardiner).

P. 203, l. 7 *Even Angels, &c.*] This sentence is found in two other places among Sir T. B.'s works, vol. iv p. 74, note, and p. 388, ed. Wilkin (p. 308, l. 3, of this ed.).

P. 203, l. 15 *Trismegistus his circle*] Since the note on

p 19, l 7 was written the authorship of this sentence has been again discussed in *Notes and Queries*, 1880. "The sphere of Anemegistus" is mentioned in *Pseud Epist* vii 3, where Wilkin gives the following note by Dean Wren — "Anemegistus said God was a circle, whose center (that is, His present and immutable essence, from whence all things have their being,) is every where, but His circumference (that is, His incomprehensible infinity,) is nowhere."

P 204, l 18 *honest in a right line*] "Iner recta bicavis sima" (Note in E)

P 205, l 3 *the mother sins*] Pride, covetousness, lust, envy, gluttony, anger, sloth (Note in II)

P 205, l 12 *Tree of Goa*] *Irbon Goa de Kuz, or Ficus Indica*, [more commonly called the *Banyan Tree*,] whose branches send down shoots which root in the ground, from whence they successively rise others, till one tree becomes a wood' (Note in E) Gardiner (W) refers to Pliny, *Hist Nat* xii 5, and Milon, *Pan Lost*, ix 1, 100, &c

P 205, l 29 *thus below*] The following passage occurs here in MS *Sloane*, 1847 — "So mayest thou enjoy a smooth face, and sit down in contentation, without those cruel and commotions which take up every suffering, displacing at things successful unto others, which the Arch Disposer of all things thinks not fit for ourselves. To rejoice only in thine [own] good, exclusively to that of others, is a stiff piece of self love, wanting the supplying oil of benevolence and charity."

P 205, l ult *that inhumanity*] "Ἐπιχαιρεσῖα" [See Aristotle, *Eth* ii 7, 15] (Note in E)

P 207, l 23 *those wise men*, &c] "Sapient dominabitur astuti" (Note in E)

P 208, l 19 *Adam's*] "Adam, thought to be created in the state of man, about thirty years old" (Note in E) See above, p 63, l 6

P 209, l 3 *Attalus, his Garden*] "Attalus [the last King of Pergamus] made a garden which contained only venomous plants" (Note in E) See Justin, *Hist* xxxv 4. See also mentions this garden again in the *Garden of Cyrus*, ch. 1. p. 499, ed Bohn.

P 209, l 11, *with black sails*] Alluding to the story of Theseus, who had *black* sails when he went to capture the

Minotaur in Crete (Note in Π), and forgot to change them for *white* when he returned triumphant (Plutarch *Vit. Iul.* cc 17, 22) Or Sir I. B. might possibly have been thinking of the somewhat similar story told in connexion with the death of Sir Tristram (See Brewer's *Dut. of Phae. and Table*)

P 210, l. 11 *Pompey and his Sons*] 'Pompeios juvenes Asia atque Iuopra, selio um | Ienitit Iibyes' (Note in Ξ) See Martial *Epigr.* v. 74. The same allusion and quotation occur in the Epistle Dedicatory to the *Hydruntia*.

P 210, l. 14 *Coarctatus*] "D. n. Sebastian de Covarrubias writ three Centuries of 'Moral Emblems' in Spanish. In the 88th of the second Century [fol. 185, Madrid, 1610] he sets down two faces reverse, and conjoined *Finis* in the one a gallant, beautiful face, the other a leathery, hoarse face, with this motto out of Ovid's *Metamorphoses*, [ii. 551] 'Quid fuerim, quid sinque vides' (Note in Ξ)

P 211, l. 17 *in a p. i. m. st. e.*] meaning, with shadows all round us. The περσικ [περσικ] is the, who, living within the polar circle, see the sun move round them and consequently project their shadows in all directions. (Note in Π)

P 211, l. 24 *still in it, &c.*] Plin., in his description of the Colossus of Rhodes says, 'vari specus hinc deflectis membris spectantibus in mare m. l. s. v. q. oium pondere stabilitur erat contuens' (*Hist. Nat.* xxxiv. 15)

P 211, l. ante] *according to* [*l. e. ite*] Alluding to Solon's warning to Croesus, in Herodotus i. 30

P 212, l. 4 *He swims in oil*] which, being a light fluid, cannot support any heavy body. (Note in Π)

P 212, l. 15 *Historia Horribilis*] 'A book so entitled, wherein are many horrid accounts' (Note in Ξ) No doubt he means the book published by Henningus Grosius at Isleben in 1597, and republished in 1656, with the title — "Tragicæ, seu tritum historiarum de poenis criminalibus et exitu horribili eorum [ &c. ] libri duo." It is a second part to his "Magica" Watt (*Biblioth. Britann.*) gives its title as "Horribiles Historiæ," probably the short name by which it was commonly known. See T. B. mentions it again near the end of *Pseud.* l. i. p. 112, ed. 1072

P 212, l. 15, *fly not thy servant for a broken glass*] referring

to the story of Vedius Pollio, who ordered a slave to be thrown into his pond to feed his lampreys, for happening to break a glass at supper (Seneca, *De Irâ*, iii 40)

P 212, l 16 *not pound him in a mortar who offends thee*] Anaxarchus was killed in this manner by Nicocreon, King of Cyprus (Diogenes Laertius, *l. st. Philis* ix 10 § 59)

P 213, l 4 *like Homerican Murs*

'Tu miser exclamas ut Stentori vincere possis,  
Vel potius quicquam Cruidus Homericus'

(Note in E) See Juvenal, *Sat* viii 117, alluding to Homer, *Il* v 858

P 213, l 6 *Women do most delight in revenge*

'Vnd ut  
Nemo magis gaudet quam sœm nra'

(Juvenal, *Sat* viii 191)

P 213, l 9 *with a soft tongue, &c*] "A soft tongue breaketh the bone" Prov xxv 15 (Note in E)

l 213, l 19 *taught from Hælen*] MS Sloane, 1817, b7r *not to be learned elsewhere*

P 213, l 21 *make not an end, &c*] The MS has, *quid omne parit, but leave unquietness in the other, — of a seeming friend making but a close adversary*

P 214, l 2. *sleeps but like Regulus*] who was commonly said to have been put to death by want of sleep and other tortures, "vigiliis ac dolore" (Aurel Victor, *De Vir Illust* c 40)

P 217, l 30 *a cloud so big as a hand*] Alluding to 1 Kings viii 44, "There ariseth a little cloud out of the sea, like a man's hand"

P. 219, l. 26. *Olybius his urn*] "which after many hundred years was found burning under ground, and went out as soon as the air came to it" (Note in E) This story is mentioned also in the *Pseud. Epid* iii 21, vol 1 p 327, ed Lohm 101 a curious discussion on these marvellous lamps, see ORATORIC *Philosophical Recreations*, by Hatton, vol 1 p 496 (Will in) Jeremy Taylor mentions the subject on the authority of Lucius, *De Recond Antiq Lucernis*, vol. 1. p lxxv, vol 11 p 481, ed Lden

P. 219, l. 30 *Call not Jove to witness, &c*] "Jovem lapidem jurare," (Note in E) "quod sanctissimum jurandum est habitum." (Gellius, *Noct. Att.* l. 21, § 4)



P 220, l. 3 *the urn of the Prætor*] The vessel into which the ticket of condemnation or acquittal was cast (Note in Π)

P 220, l. 5 *Osman*] "See the oath of Sultan Osman in his life, in the addition to Knolls his *Turkish History*," [p 1383, ed 1638] (Note in Ξ)

P 220, l 12 *by keeping their faith they swear*] "*Colendo fidei jurant*," Curtius' [vii 8] (Note in Ξ)

P. 221, l. 21 *the Peripatus, Academy, or Peripatus*] three Schools of Philosophy (Note in Π)

P 221, l 22 *a moralist of the Mount*] that is, according to the rules laid down in our Saviour's Sermon on the Mount (Note in Π)

P 222, l 2 *about the sixtieth part of Time*] What this exactly means is not quite clear, though none of the previous editors have thought it necessary to explain the expression. It seems to agree in a rough way with the "seventy or eighty years" mentioned at the beginning of this section, and Sir I B says (p 314, l 23), "I have not seen the *sixtieth* part of Time," when he was probably not quite seventy years old. But even eighty years multiplied by sixty only comes to 4,800 and this is far too short a period to have been assigned either to "Time," or to our Life, even in the seventeenth century. Upon the whole it seems probable that Sir I B was thinking of the *ten thousand* years, which he has mentioned several times before (see Note on p 72, l 27), but if so, it would have been more accurate to call a man's life "about the *eightieth* part of Time" than the "*sixtieth*." There is a similar expression below, p 230, l 17, &c

P 222, l 27 *Orbit, &c*] His riches may be to him a source of repentance and regret, because he has been deprived of all his natural hours

P 223, l 20 *Solomon's Maxims*] that all is vanity [*Eccles* i 2] (Note in Π)

P 224, l 16 *we come not*] Gardiner (w) has *we came not*, which is copied by Field (v), but there is no necessity for the change, though it is perhaps an improvement. See above, p 130, l 17, and p 199, l 8

P 225, l penult *When the Stoick says, &c*] "*Vitam nemo accipiet, si daretur scientibus*," Seneca (Note in Ξ)

P. 226, l 8 *Cicero, &c.*] "*Si quis Deus mihi largiatur ut*

repuerascam et in cunis vagiam, valde recusem " *Cic de Senect*  
c. 23. (Note in II.)

P 227, l. 29. *accept of repentance, &c* ] This expression is  
found again, p 315, l 6

P 229, l 9 *of Nero's mind*] See above, p. 100, l 3 and  
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P. 231, l 3. *think every day the last*]

"Omniem crede diem tibi diluxisse supremum,  
Grata superveniet quæ non sperabitur hora."

Horace [*Epist.* 1 4, 13] (Note in II )

P. 231, l 8 *time to come*] Above, p. 154, l. 28, it is *times to come*

P 231, l 12. *something of us*] Above, p 154, l ult., it is  
*something in us*

P. 231, l 17 *as we have elsewhere declared*] At the end of the  
*Hydriotaphia, or Urn Burial*, which was published in 1658.

P. 231, l 19 *personally*] In *Hydriot.* it is *truly*

P. 231, l. 20. *exolution*] In *Hydriot.* the word *liquefaction*  
is added.

P 231, l 22 *Spouse*] Here in *Hydriot* is added *gustation of God*

P 231, l. 23. *according to Mystical Theology*, omitted in  
*Hydriot.*

P 231, l. 25 *the world is in a manner over*] *Hydriot.* has  
*the glory of the world is surely over.*



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## GENERAL AND GLOSSARIAL.

*Those words which are not to be found in Latham's Dictionary  
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- A, AN, before words beginning with *h* or *n* (See note at p 11 l 13) 45 20  
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APOLLILGM (more correctly *Ap phit*) - in a sententious saying 11, 1

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ALL KILLION app 17 11 without results 72 6 174 4 apparitions of  
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\*APR KOV APRIL, 1968

APPURILANGL *Ein Appuritanen c) something apper t n nt or belong*

ing to an *the*. Written *al o Appert nime*, and *Appert nime* u  
(most c rrectly) *Appert nime* MIV THIN KHLAH IN A URI UN

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ARL IN THE PR OF HIM that is *they ne f no na after death* 149 2

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ARAI IAN'S (HERLEY) OF THE 74<sup>th</sup> interp (see Gibbons *Decline and Fall*  
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- ARGUL, *to reason about*, 83 8 *to accuse*, 85 30 *to call in question*, 84 penult
- ARGUMENTATIONS *contraversi* s 98 6
- AR(US)HIS (HULDRUD) LALB, 171 2)
- ARKIANS then heresy 16 penult
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- ARKMAIURI or SI PAULI, *armour* 174 penult
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- ASP, used by the Egyptians for destroying their malefactors 200 11
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- ASSAYED *entailed*
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- ASSUECUTION *the being accustomed*, 210 20
- ASTERISK, or asteriscos a small star, 181 28 a mark used in writing or printing to draw attention to a word or passage, 51 21; 172 30

- ASTRÆA Goddess of justice, used for virtue, 184 3  
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 BACKWARD FROM CHALLENGING slow, unwilling to challenge, 15 10

- TO LIVE BACKWARD, 134 29, an expression evidently borrowed from Seneca (*Epist.* 122 §19) "qui (ut ita dicam) *retro* vivunt," where the words correspond (apparently) with *contra naturam vivere*," §§7-9. Sir T. B. means perhaps *to live the wrong way, an unnatural life, a living death*.
- BAIT AFTER (verb), *to try to catch* (?) 214 28
- BAITS OF SUPERSTITION *ments* 151 10 26
- BAJAZET (*Bajazet*) IN THE CHAIN, 130 11 referring to the *iron cage* in which he is said to have been confined by Timour (or Timur) after the battle of Angora A.D. 1402 (See Gibbon, ch. 65 vol. viii p. 56, &c. 1802 with Von Hammer's explanation of the story.)
- BALEFUL (IN) WITHIN *in accordance with*, 22 5
- BALDWIN I, KING OF JERUSALEM, mentioned by Tasso 48 13 He is said to have sold to the Venetians when in want of money, "per multas sanctorum reliquias" (Julianus *De Dignis Actibus Memorial*, lib. ii c. 6)
- BALISMA (K. DE VI) 68 1 2 Paracelsian term designating a supposed animal fluid intimately connected with life and longevity, and therefore somewhat akin to the *Elan vital*. Hence it was said that Paracelsus "qui possedit celum et secretum secretum certissime primum visum jeune" [i.e. at the age of 43] "s'il n'eût été empoisonné par ses ennemis" (Sprengel *Hist. de la Med.* tome iii p. 361. See also pp. 312, 318 344. 60, 60. [Compare VITAL SPIRITUS] BALISMA 114 10
- BALYANS OF INDIA, 135 antep. "I tribu des Indiens qui tient le deuxième rang entre les quatre qui partagent cette nation et qui s'adonne particulièrement au négoce" (D'Herbulet *Ind. Orient.*)
- BAR (THEATRE) *the pulpit* 173 -0
- BARBARICK (GRIFFIN AND) SYLVER 207 20
- BASILISCO *basilisk* in the fabulous animal but a species of orpington, 99 1 The Emperor and his archibutista Bacon (quoted in Johnson's *Diet.*) mentions "cannons and trifles" and Lady Percy in Shakspeare (i.e. Henry IV. ii. 3) refers to the cannon culverin.
- BASTARD INCL. OF FORTITUDE *spiritus* 11 0
- BATHYMONAXIA, *a title of the Turks and Mus.* (HOMI), used for *an* *at* *midly* *the* *quar* 108 25
- BATARD (*batard*) *to have a beard* 135 4
- BLASIAL (*blasial*) TRANSFORMATION *metamorphosis into a beast*, 215 11 (Compare BUTAL METEMPSYCHOSIS, 215 17)
- PTARMIGAL VISION, *the sight of heavenly glory* 217 26
- BLISSFUL, *blissfulness* 212 2. BEATITUDES *reputed blessings*, 143 27.
- BLITHAM (*blitham*) the chief hospital for lunatics in London 142 20
- BLWARD (RO) *the bad bird*, 119 35. Used by Shakspeare, *Coriol.* i. 6, and by Milton *Par. Lost* iv. 352
- BLGLIKY CONQUEST, *putty*, 98 ult.
- BLGLIKY MENT, 116 13 A noted rendezvous for beggars (See Italianiwell's *Diet. of Archaic Words*, Brewer's *Diet. of Phrase & Fable*)
- BLINDING (IN) *beholden to, indebted to* 70 9 some of the editors have changed the word into *beholden* but *beholding* is used by Sir I. B. *I send I p. d.* i. 6 vol. i p. 44, l. 1, by Digby in his *Observ. on Rel. Med.* vol. ii p. 484, l. 25 ed. Bohm, and by several other writers
- BEING, *life, existence*, 221 12 307 36
- BELIEFS, used for *believers*, abstract for concrete (see Note on p. 8, l. 29)

- JUDICIOUS ILLUSTRATIONS, 22 14, in the sing A LOOSE OR PREJUDICATE  
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- BELL'S OUR GOOD NAMES *calumnates* 99 20
- BELLISARIUS AT BILGIBUS BUSH 106 15, referring to the story of his  
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 vol v p 246, ed 1850.)
- BELL, 15 pen, evidently means a *funeral* bell tolled *after his friend's*  
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- \*BENEFICENCE, *beneficent*, 142 ult 219 5
- BENEFICIUM OF GOD, *good pleasure* 39 27 *Beneficium* is used as  
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*Eph* 1 9 Sir M Hale speaks of the "Divine *beneficium*" (*Primit-*  
*ive Origin of Man* i 1 3 p 72)
- BENEFICIAL ASPECTS, *beneficial*, for small, 33 14
- BENEFICIALITY, *beneficiality* 17 13
- BENEFICIALITY (BENEFICIALITY) *smattering*, (Dgby) 236 6
- BENEFICIALITY, *the tongue* (alluding to P. 1000 1) 182 27
- BENEFICIALITY 198 ult 199 1 (See GOOD VARIOUS)
- BENEFICIALITY, *considers himself* 63 11
- BENEFICIALITY, Prince of Jerusalem, 220 5 (See Note)
- BENEFICIALITY, *improvements*, 315 2 Buryan uses the word in the  
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*visitation*, "There is no *ed anta-visitation* between him and myself"
- BEVIS, 37 11, the famous giant killer whose adventures are one side of a  
 tale at Southampton (See in *Ill. J. n. Second* 1873 p 492 &c,  
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 Hampton and the fair Juvenal)
- BELZONI'S MANOS (Belzoni) *I have hands* (as the countess kisses the  
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- BELZONI'S MANOS (one of the seven wise men of Greece 176 25) The text  
 alludes to the story told of him by Valerius Maximus (vi 2) that, when,  
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*non humeris*" The same story is told by Seneca (*Lfist* 9 § 10 tom.  
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- BELZONI'S MANOS, 35 6, BELZONI'S NATURE IN THAT IAKE (the Dead Sea),  
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- BELZONI'S THORENS *speculations leading different ways* 27 21
- BLASPHEMOUS OF HIS WILL *express intimations* ( ) 1 6
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- BOISILLIUS OBJECTIONS, *schismatic, turbulent*, 34 2-
- BORE THE EAR INTO ITS SERVITUDE *to become its servant for ever*,  
 149 4 165 12, in allusion to *Erad* vii 6
- BORROWED UNDERSTANDINGS, *minds full of borrowed thoughts*,  
 97 14
- BOTH BECOME TWO = *each becomes two*, 104 14.

- BOTTOM, *a ship*, 8 30 *a ball of yarn or worsted*, 68 7 (See Note) No  
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 15 1 (Comp BRUINAL transformation, 215, 11)  
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*find it, so very half so marvellous as that of Samson*  
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 BULLY *scoldress, poet*, 44 9  
 BULL SHOOTING, 200 1 (See Note)  
 BULLFRIGHTING THE *doing the work clumsily* 65 3  
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*than* 51 16  
 BUTTERFLY PRINCE *singing the praises (like a bee)*, 24 antep  
 BUTTERFLY *condemnation*, 150 ult 106 15
- CACUSS AT 115 9 Alluding to the story of this famous robber driv-  
 ing the oxen into his cave the stolen oxen Virgil *Aen viii* 209)  
 CACUS *corpse* 211 1 (See FILLSHILLS)  
 CADAVEROUS KIDNEYS *belonging to a dead body*, 62 1  
 CASSAR JULIUS 45 2 69 26 used for a master or conqueror, 154 4  
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 CÆSAREAN NATIVITY, *birth by the Caesarean operation*, 141 9  
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 CÆSAREAN CAVALRY, as rapid as Cæsar's "Veni, vidi, vici," 213 12  
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 CANTINA, *mean spirited* (see French's *Select Glossary*), here used for *neg-*  
*ativity*, 97 19  
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 CANCIN (OF) *CONDENSING POWDER* 79 20  
 CANCLAM THY THY, *examine thyself*, 207 2  
 CANIDIA or CANIDIA (sc. aqua), *warm water*, 186 11  
 CANTHUS THY THY 14 20  
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 CANCLER, a sign of the Zodiac, the summer solstice (Northern), 52 28  
 228 11 See *Pseud Epid vi* 10, p 184 ed Bohm  
 CANCEROUS COMMOTIONS, *gnawing anxieties*, 317 18

- CANDLE (MARRIAGES MADE BY THE) 141 19 perhaps meaning *random* or *hap hazard marriages* as *Auctions by the Candle* (See Note)
- CANICULAR DAYS, (*Caniculares dies*) the dog days days of great heat 66 11 (See *Pseud Epist* iv 13), here used metaphorically for the time of early manhood
- CANKER, *a worm that preys on fruits &c canker-worm* (Metaph) ORIGINAL CANKER, 114 27 CANKERS OF REPUTATION, 171 ult.
- CANNIBALS AND ANTHROPOPHAGI *man eaters* 60 2
- CANONIZI admitted into the catalogue of the Saints by the Church of Rome, 45 21
- CANOPUS (AS FAR AS) FROM THE HEAD OF NILES, 309 16
- CANYONS, corners of land, in Heraldry *corners of a shield*, 26 8
- CAPACITY (HEADS OF) men of ability 109 14
- \*CAPILLA, a star of the first magnitude in the Northern Hemisphere 228 7
- CAPITAL, rather a favourite word with Sir T. B. in the sense of *chief, most important*, END OF LIVING 221 22 HIFRESI, 20 9 MLIFFR, 186 ult. SUFFERINGS, 197 21, TRUTHS, 187 16, CAP LITTERS, 303 28
- CAPITOLS 175 1 metaphor in allusion to the Capitol at Rome
- CAPITULATION, covenant 192 4
- CAPRICORN, a sign of the Zodiac the winter solstice (Southern) 152 inter 168 13 (see Note) 228 11 See *Pseud Epist* vi 10
- CARDAN (see *Pseud Epist* i 8 1) quoted and referred to 132 4 134 15 138 13 (see Note) 140 5 180 2 (see Note) 187 pen (see Note)
- CARICATURA (Ital) an exaggerated representation CARICATURA DRAUGHIS 134, 2 (see Note) CARICAT REPRESENTATIONS 215 14
- CARNALITY (ACROSS) *materialism* 20 20
- CARNIFIED *made flesh* 60 1
- CARRACK, a large merchant ship (opposed to a *coast*) 164 25
- CARKY (HEBREW) *fatigue* *melancholy* 100 5
- CASE, (IN THIS) condition *kind of* *kind of* 250 11
- CASE OUR SPOONING to cast off 63 ult (SEE SPOONING) IN CASTING ACCORD to *adjoining* 95 5
- CATAARRH (*carduus*) a new disease in relief in Phil's time 1 12
- CATASTROPHY OF THIS GREAT CITY comparing the fate of the whole human race to a dramatic piece of which the Day of Judgment will be the catastrophe and closing scene 74 7
- CATHOLICON, universal medicine panacea, 115 20
- CATO, THE YOUNGER lent out his wife, 148 17 162 28 (see Note) his death, 69 18 179 23 200 6
- CAUSE, there is but one first 25 11 God is the true and inflexible cause of all 33 27 1 for second causes, 25 11 (see Note) the visible hand of God, 33 ult; final cause 25 15 necessity (or) *necessitate* *causa* 33 20
- CAUTELOUS CHASTITY, the mere result of caution, 146 5
- CAVIL (to) to cavil at, to call in question 207 7 Milt n (n Johnson) has "to cavil the conditions" (*Par. Lost* l. 750)
- CEASED (ARR), have ceased, 46 18 See Iowth & *Lu. 15th Grammar* (1773) p 83
- CELESTIAL TABLE, his allegorical picture of human life called *Tabula* (formerly a popular school book), referred to, 147 21 161 8
- CENOIAPIA, empty tomb (a memorial of one buried elsewhere), 18 23



- CIRCULATION IN AFFLICTIONS repeated returns, 197 19  
 CIRCUMCISE (10) PHILIP HEARIS 145 1  
 CIRCUMFERENCE (THINE OWN MICROSCOPICAL), *the limits of the microcosm, or little world, of thine own body*, 207 4, THE MISERY OF CIRCUMFERENCE, 81 22 means perhaps, *the misery of [going beyond] the limits of his own body*, THINE OWN CIRCUMFERENCE, 215 19  
 CIRCUMSCRIBE to limit, 108 11 116 1  
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 CLASSICAL RULES rules of the first class or rank, 166 30  
 CLAUDIAN quoted, 74  
 CLAWING SUGGESTIONS OF FAUVY tchling flattering, 174 5 'A clauvach is an old word f r r flatterer Jewel calls some writers for popery "the Pope's clauvachs" (Note in P)  
 CLIMACTER, *κλιμακτηριον*, a dangerous point in a man's life, when his powers begin to decay, 48 23 See Psend Epid bk iv ch 12 "Of the great Clima-terical Year, that is sixty three"  
 \*CLIMACTERICALLY OLD, probably sixty-three years old 146 14  
 CLIMATE, 92 8 CLIME, *κλιμα* 7 12 8 b 11 2 108 inter. The climate were spaces measured on the earth's surface and used for the same purpose 5 degrees of latitude at the present time As the regions thus marked out differed from each other in temperature &c the common sense of the words arose, viz the prevailing constitution of the atmosphere  
 CLOSURES *closure* *conclude* 19 22, CLOSURE VIGIL, 147 6  
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 COCKBOAT a small boat, opposed to 2 201 1 164 2  
 CODRUS, the last King of Athens 'propter inuicem inuicem m r 6) 19  
 COLMETRI 5, (*κοιμητρια*) *cimeteteries*, 61 21  
 COLPANDROUS 10, of the same name with another 203 20 (Used also in Psend Epid vii 3, vol ii p 218, 1 antep, cd Bohn)  
 \*COEXISTENTIALION, community of thought, 143 29  
 COFFINED, enclosed in a coffin, 296 30  
 COGNISANCE OF THE FAMILY, badge 181 9  
 COGNITION, knowledge, 214 23 307 83 309 21  
 COINCIDENCE (UNEXPECTED), 132 20  
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 COLICK gripes belly ache, 85, 19  
 COLLOQUY with God, prayers so called, 119 4  
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 COLOSSUS (plur) 26 21 the statue at Rhodes, 211 23  
 COMBUSTAL HORROR, 71 2 (See Note)  
 COMBUSTION, burning, 47 14  
 COME SHORT OF, to be of less worth, 93 8  
 COMMENSURATION, measurement, 177 14



- COMMERCE *intercourse*, 114 24.  
 COMMISERABLE *to pity*, 94 9 149 16 164 antep  
 COMMISERATORS *men who pity*, 206 23  
 COMMODITIES *articles* 42 28  
 COMMODUS the Roman Emperor, 187 18  
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 COMMON WEALTH *state, government not especially a republic*, 31 20 117 5 10 19 4 *metaphorically*, 34 10 *community, common* 117 1 15 15  
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 COMMUNICATIVE *relating to exchange* COMMUNICATIVE JUSTICE (10 2) opposed to *Distributive* & supposes an exchange of things proportionate for an equivalent and is said to consist in mathematical proportion (See DISTRIBUTIVE and the quotations in Richardson's *Dist*)  
 COMMUNICATIVE *in accordance with commutative justice* 212 21  
 COMPAGN (fr. *compagne*) *structure* 188 2  
 COMPASS *to call & word about* 88 16  
 COMPASS, *limits* ult., OF THE BLACK *circumference*, 134 20, OF YEARS *cut it out for* 227 7  
 COMPIATION *note of address* 88 31  
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 COMPENSATION *to make up for*, 230 21  
 COMPLICACY *confusion*, 173 6  
 COMPLETENESS *completeness* 5 20 *that which completes what is deficient* 77 10 7 7 COMPLETENESS *appendages* 134 1  
 COMPLEMENTARY *necessary only not essential* 5 24  
 COMPLEXION *of air* 195 14 *temperament* 174 7  
 COMPLETIONAL INDICATIONS *depending on temperament* 154 9 (I ed. *1001 I set I put* 11 vol II p 11 15 ed B 11)  
 COMPLETIONALLY *by temperament*, 17 - (Used also in vol I p 27 I 18 and vol II p 30, 15)  
 COMPLETIONAL FOR HUMILITY, *disposed by temperament* 101 27  
 COMPOSER (THE FIRST) *The Creator*, with equivocal reference to *composer* of music 11 30  
 COMPOSITION (10 11 TO) *to come to agreement* 92 13  
 COMPOSITION, *first* 17, and in the next line COMPOSED *created—equivocal use of the words*  
 COMPOSITION *composition*, 108 22.  
 COMPREHENSION *to fathom*, 20 19 23 12 *to include* 116 8  
 COMPUSSION AND SHARE, *contrition*, 284 2  
 COMPUTATION, *counting, calculation*, 63 9 228 3  
 COMPUTE (ULS) *computation*, 73 16 188, 27 202 18 Used also 17 *Pseut Phil* 11, p 107, 1 24 109 4, ed Bohn (Comp REFUTE)  
 COMPUSED *reckoned, counted* 177 13  
 CONCIL, *to imagine* 35 2 81 16 109 9  
 CONCIL and CONCILIS, *in favour of word with Sir T. B. in the sense of conception, idea*, 15 5 17 12 35, 5 49 30 50 28 62 24 64 28 82 29 94 16 96 81 110 10 117 6, 7, 9 (THIS CONCIL AND

- COUNTERFEIT SUBSISTING 63, 10, = *imagined, existing only in conception* *pride* 108 18 110 8 *justs* 117 20  
 CONCLIVED, *supposed*, 133 13 CONCERNED OF CAUSE *concerned*, 92 8  
 CONCEPTIONS, *concepts, opinions* 4 7 3 2 117 16 174 2 237 8  
 CONCERN *particular*, 130, 1  
 CONCERNED RELATIONS *interested* 147 21  
 CONCLUDE *to infer*, 40 31 99 9 *to end* 123 15  
 CONCLUSIONS (PRACTICAL) 120 17 *practical decisions*, with equivocal reference to *logical inference*  
 CONCOMITANTS, *concomitants accompaniments*, 161 6  
 CONCORDANCE, *agreement* 47 11  
 CONCOURSE OF (OF CONCURRENCE, CO-OPERATION) 33 27 37 20 115 10  
 CONCUPISCENCES *lusts* 174 11  
 COND. MAILL. INNOUVEE *unfa-urable prognostic sign* 140 9  
 CONDESCEND TO *to stoop to* 43 7  
 CONFLUX (SHALL) *fulfillment* 47 10, *perhaps will show by their ashes that they have consumed*  
 CONFIGURATIONS OF THE STARS 8 27 *face of the horoscope according to the aspects of the planets towards each other at any time*  
 CONTING *to limit ourselves* 143 31  
 CONTINUUM (Lat) *to be continuous* 18  
 CONFIRMABLE *capable of being confirmed* 75 10 11  
 CONFORMANCE, *conformable* 78 6  
 CONFORMABLE (FIGURAL) 15 4  
 CONFORMITY (THE HIGHEST) 25 *in alliance*, 202 24  
 CONGRUITY *conflict* 2 1 (See Note)  
 CONJOIN, *to unite* 25 33 22 51 11  
 CONJUNCTION, *conjunction* 50 2 58 ult [59 14] 110 penult  
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 CONJUNCTIONS OF STARS *exist in the sun* 145 13  
 CONJURE *to work at, or to do* 46 11  
 CONSCIENCE *can see without lie* 173 10 217 3  
 CONSEQUENCE, *logical conclusion* 40 1 15 CONSEQUENCE, 115 20  
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 CONSERVATION, *preservation*, 46 7  
 CONSIDERATIONS, used for *considerations* abstract for concrete; *wise considerations* 93 22 (See Note on p. 8, l. 29)  
 CONSIDERATION, *considerations*, 180 28  
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 CONSISTENT AND UNIFIED PLACES, *unchanging, and in harmony with our character*, 129 7  
 CONSONANT *in accordance with* 11 18, 15 27 113 15  
 CONSONANT WITH, *to feel company with* 91 10 115 6  
 CONSORTION, *companionship*, 143 26 208 20 30 209 12  
 CONSORTS, *companions*, 10 13  
 CONSORT (COUNCIL OF) *condemned John Huss* 45 19  
 CONSORTING, *wearing on his bridle the nails of the Cross*, 48 7.  
 CONSTANTINOPLE, 89 15





- CRYSTALLINE HEAVEN, *clear as crystal*, 169 22
- CUMMIN SLEDGE TO CUT A, 162 10 alluding to *κυμανοσπῆρες, a cummin-splitter, a m. sail* (Arist. *Eth. Nicom.* iv 1 § 39) Bacon uses "cymini sectors," in the sense of *hair splitters* (*Essays*, 50 sub fin)
- CUNCINATION, *delay*, 182 24
- CUPID, 111 13 194 29
- CURIOSITIES, *subtle questions*, 38 27 (Used by Bacon *Essays*, 9 p 29, ult. Id. 186,)
- CURRENT DIVINITY, *genuine authoritative*, 67 10
- CURRICULUM, *a short course*, opposed to a *long course*, 221 27
- CURRICULUM, *short*, 271 21
- CURIOUS, his self devotion, 67 10 (See *Valer. Max.* v 6 § 2)
- CYMBAL OF AFFLICTION, 150 27 166 12 I OUD CYMBALS 183 13 alluding to the *unit* it being mentioned in the Bible in connection with praise and religion
- CYNIC, *a philosopher*, 65 21
- CYNICISM, *the school of a cynic or snarler*, 143 21 the Greek form is *κυνισμός*
- CYTHARIAN CHURCH, 18, ult. (See Note)
- DAMOCLES, *his flatterer*, 174 1
- DAMON AND PYTHIAS, their friendship, 10, 11 (See *Cicero, De Off.* 11 15)
- DAMP THE SPIRIT, *to depress*, 218 5
- DAN (ANGELIST) TO BE BORN OF THE THIRTIETH, 50 27 (See Note)
- DANIEL, 41 1
- DANIEL, 307 17 (See Note) 141 ult. (See Note)
- DAKUS DAKHUS, 140 21 SIKHUS, 140 21
- DASHED WITH VIOLENCE, *spoiled by*, 178 10
- DASTARDLY, *to insult*, 100 20
- DAVID, 175 167 215
- DAYS OF MIRTH LEAF 66 27
- DEATH, reflection on, 61 &c 64 &c 66 &c 131 &c 190 &c time and manner of, 118, 10 &c 19 &c in Greek mythology the brother of sleep, 151 ult. (See Note)
- DECEASED THE MIDST OF JESUS (Metaph.) 53 4
- DECEASEMENT, *a punishment of a man in a mutiny* MERCUTUS DECEASEMENT 197 2 is the punishment of a small portion of mankind not for the whole
- DECEASEMENT (See DISPERSEMENT)
- DECEASEMENT, *to belong to old age*, 50 23
- DECEASEMENT, 123 20 147 10
- DECEASEMENT, *to depart*, 43 10 51 1 (See Note)
- DECEASEMENT OF GOD, *to limit, restrict*, 47 15
- DECEASEMENT, *of motions of the Sun in the Ecliptic*, 180 7
- DECEASEMENT, *falling off of the hair*, 208 30
- DEGENERATION, *state of degeneracy*, 177 7 11 DEGENERATIONS, *acts of degeneracy*, 181 13 227 1
- DEGENERATE, *degenerate, base*, 152 12 168 29 206 7 218 23
- DEGREES, perhaps a *step, gradus*, 109 4
- DEJECT, *to depress*, 93 1 111 4
- DELATORS, *informers, tell-tales*, 171 29

- DELETERIOUS, *destructive*, 114 21  
 DELIVRY *release*, ANBIGLOUS AND CLOUDY, 218 8 CIRCUM-  
 STANTIAL, 187 20  
 DELPHIAN BLADE, 188 6 "*Gladus Delphicus* de re dicebatur ad diversos  
 usus accommodabile (Lrasmi *Adag* II 3 § 69)  
 DELPHOS (more correctly *Delphi* Δελφοί), THE DEVIL or the manager of  
 the Delphian Oracle of Apollo, 72 antep Sir I B uses the same  
 expression, *Pseud Ipid*, 1 3 p 24 l 9 ed Bohn see Note on  
 p 23, l 8  
 DEMERIT, *want of merit* 84 5 17 p n  
 DEMILIRIUS POLIORCHTES, mentioned as a specimen of wickedness  
 178 14  
 DEMOCRITUS, the laughing Philosopher c. 0 100 b Hence DEVO  
 CRITISM, the temper of Democritus 143 21  
 DEMONSTRATIONS truths demonstrative or demonstrated c. 4 19  
 DINOMINATE to give an good or bad name or character 207 12  
 103 27  
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 DEPRANDICY (WIFE) not indignant 58 4  
 DEPOSITION *overthrow*, 41 20  
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 3 12 (see App Irenchy *Select Glossary* &c) A SINGLE DEPRAVED  
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 8 11)  
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 DEVOIIONS used for devout men abstract for concrete *angry de otious*,  
 44 20 (See Note on p 8 l 29)  
 DIABOLISM, 152 8 168 20 used (as appears from the next sentence) in  
 the sense of slander, calumny and continuing a reference to the double  
 sense of the word διαβολος, a slanderer and also the devil  
 DIAMETER WITH (TO STAND IN), to be in diametrical or extreme oppo-  
 sition to, the most distant points of a circle being those at the extremities  
 of the diameter. 0 1 81 0

- DIANA, used for *chief object of interest or worship*, 224 10, alluding perhaps to the Ephesians in Acts xiv 24, &c
- DICHOLOGY (διχολογία), *division, occurring in two*, 17 8
- DICIAIES *sayings, maxims*, 211 antep
- DIFFERLENCE (subs.), *logical distinction, differentia*, 35 ult 54 18, 23
- DIFFERENCL (verb) WHICH ONLY DIFFERENCL OUR AFFECTIONS NOT  
 CL CULSI, *'th show how much we differ in affections, not in*  
*opu ms g 9 TO DIFFERENCL VLAIRH, to define within close limits,*  
 11 14
- DIFFIKING SIGHT, *that can see slight differences*, 194 20
- DIFFICULTY ST PETER, 18 5
- DIGBY SIR KENNETH letters to and from 233, 234
- DIGLILD (DITIII) DIARK *letter prepared* 145 10
- DIGLADIATION, *properly a combat with swords, then a contest generally* 174 --
- DILAIL, *to elp u t*, 76 6 80 22 pen DIATES MI OUT OF MASTI  
 27 2
- DILIVIA *a choice l' u can two difficulties*, 63 1
- DIMENSION *l' ill u asur* 102 intep
- DIMSIGHTED AS A SOME DIFFICULTIONS, *to be in error on some points*  
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- DIOGENES LAERTIUS, his 'Lives of Philosophers' contrasted with  
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- DIOGENES, the Cynic Philosopher, 85 22 in his younger days a fals bar  
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- DIP *imbed*, DIMITTU DIPT, *opposed to ground a metaphor taken from*  
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*Unmistaken*, vol vii p 183 ed Eden), *that which is dyed with*  
*many diffin, is in grain and can very hardly be washed out*  
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- DISADVANTAGE (UPON A), *not upon a just terms*, 13 2 DISADVANTAGE  
 OR INADVERT, 173 20
- DISALLOW or *to forbid, consider unlawful* 110 24
- DISVOUCH *to disavow*, 11 20
- DISCERNMNT, used for *discerners* abstract for concrete, MATUPFR  
 DISCERNAL IS 5 14 Sir I B has *sharper discerners*, *Guidon of*  
*Citus*, ch 5 p 501 1 pen, ed Bohm (See Note on p 8 1 29)
- DISCOMEND *to blame*, 183 1 *opposed to commend*
- DISCONTINUED *to make discontinued*, 116 11
- DISCOURSE, *to reason (logically)* 110 4
- DISCRETION (WISER), used for *discreet persons*, abstract for concrete  
 86 7 (See Note at p 8, 1 23)
- DISCRUCIATING, *cruciating, agonizing*, 220 19
- DISCUSE SOMEONE, *to shake them off*, 103 3
- DISPARAGI *to detract from, lessen* 96 18 100 20
- DISPARITY *differences, inequalities* 177 26
- \*DISPLACENCE, *feelings of discontent*, 205 22
- DISPLACENCY, *discontent*, 151 ult 167 21 *disgust*, 186 24.
- DISPLEASING AT, *feeling displeasure at*, 317 14







- ELDER THAN older than 20 20 6, 10 See also Pseud Egid viii 4  
vol II p 218 ed B lin where Dean Wren says, 'This phrase, as it is  
commonly used signifies elder in time'  
ELEI MOSYNARIL'S beggars 94 21  
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epithet deserves no ice for its strangeness  
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1 LICITUS 211 11  
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I MINENCY (MYC R) minor c 7 9  
I MPY RICALLY, empirically moral, f m observation and practice 51 9  
I MPHASIS force can be s i t i  
I MPI ESS rule applied to Osm u / osent 1 10, 3  
I MPYKLAL (subs) 78 1 I MYMI HI VLN, / 8 4 all beyond the truth  
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- LNTAILS, used for *interior*, 211 26  
 \*LNYLAGLA *to interlock, entice*, 16 4  
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 EPIDEMIDS quoted by St Paul 100 1 (See Note)  
 EPIPHONY, *epithetum summary*, 80 20, 29 221 29 *to be honest* (221 30) *EPITHETUS* (204 11) BY HIM IT SEEMS TO MEAN *it is not cut as below* (1 antep), *makes a short cut in goodness*  
 EQUIVOCAL 10 101 4 120 4 opposed to *'unjust to myself'* used for *equivocal* the *Hebrew* has *ambiguous*  
 EQUIVOCAL JUSTICE, *impartial* (Lit *argues*), 6 1  
 EQUALLY (IC KAS) OF THE DEAD *impartially* 164 2  
 \*EQUILIBRIUM (see *AQUILIBRIUM*)  
 EQUIVOCAL SHALLS perhaps doubtful to which world they belong, 22 2  
 EQUIVOCAL PRODUCTIONS, *doubtful to which species they belong* 39 1  
 Sir I B has *'equivocal seeds'* in *Pseud Ispid* iii 17 p. 305 ed Bohn the word appears to be taken somewhat differently by Abp French in his *Select Glossary* &c  
 \*FRIGITY (WUTLALALU) *in the past tense* 217 15  
 FROGGLISMS (Lit *eigo*, *to argue to, to dispute*) conclusions *figural* *d'act* 18 -  
 ESCOSSOIS *Soliman* his character 99 30  
 ISDRAS (211 1) quoted 47 20  
 ESPAGNOL *Spanish* his character, 99 pen  
 ISSAYS, *endeavour*, 130 2  
 ESSENCE in the sense of *existent being* 25 14 57 12 14 33 11  
 CORPORAL ISSUES 55 - SPIRITUAL ESSENCE 33 23 SINCE  
 ISSUES 27 30 EACH SINGULAR ESSENCE, 33 30  
 ISKANDARIDES, *separated*, 75 18  
 ISKANDAR *and eternal*, 99 10  
 ISKANDAR *pure of man, pure, celestial* 192 25  
 ITHICKS (A NEW) *a new system of morality*, 167 5 OLD ETHICKS 10 0 CHRISTIAN ETHICKS, 207 27 ETHICKS OF FAITH 221 11  
 THE DIVINE ETHICKS OF OUR SAVIOUR, 171 17 ARISTOTLE'S, alluded to 85 16  
 ITHICK SUPERSTITION, *Gentile superstition*, 43 12  
 IUPHORIUS, one of the Grecian chiefs at the siege of Troy, whose soul afterwards passed into the body of Pythagoras 100 5 (See Note)  
 IUPHRALES confounded with the Igris by Apollinaris Sidonius, 187 9  
 IUPHRALES, *with files of*, 75 3  
 IURIPUS, THE ILL AND RELLE OF, 109 20 (See Note)  
 IUROPL, 66, 87, 194  
 LUXINE SEA, 211 8  
 EVACUATE, *to render needless*, 220 13

- EVASION *escape* 118 19  
 LVL, 16 20 90 5 I RAMEL OUT OF THE RIB OF ADAM, 38 11  
 EVLRY followed by *their* or *they*, 8 8, 9 10 penult rr 1 67 7, 10  
 EVICTION, *possession* (Ref lost)  
 EVILLY (to LIVE), 297 15  
 EXALIAION OF GOLD *purification* 64 5  
 EXANTLATION OF TRUTH (Lat, *exaltatus* Gr *αυωλις*) *pumping out*  
*as from a cell*, 189 30 used also in *Pseud Epid*, 1 5 p 37 1 20,  
 ed Bohm where Sir I B explains the allusion to the dying of Demo-  
 critus that truth doth lie in it all. See Cicero *Acad Quæst* 1 12,  
 Diog Laert, *Vit Philos* 11 § 77  
 EXASPLRATL THE WAY OF DEATH, to aggravate embitter, 199 11  
 EXCLPIION probably in the sense of *objection* 43 5 (See Note.)  
 EXCESS *superabundance*, 20 20 33 2 see ACCESS  
 EXCUSL FROM to remit excuse against 48 7  
 EXCUSSIONER (EVLRY MAN HIS OWN) 101 intep  
 EXLMPAR *pathos of imitation* 202 2  
 EXLNLIRATION *dissembling*, 134 5 used also in *Pseud Epid*  
 11 21 p 327 1 14 ed Bohm  
 EXERCISE UNTO MYSTERY 234 1 a private sort of educational task  
 distinguished from the following  
 EXERCIIATION, in the sense of a discussion *disputation* 134 2 14  
 EXISTENCY, *existence* 224 ult 116 penult  
 EXISTENL, *existing* 38 3 80 27  
 EXIL (TRACICU) *passage out of this life death* 99 14 196 23  
 EXOLUTION (more properly *exsolution* Lat, *exolutio* = Gr *εκλυσις*)  
 in Medicine *great prostration of strength* (see Hippocr *Aphor* 111 8)  
 in Mystical theol gy, *apturous language* 231 20 Used also in  
*Hydriot* 1 5 sul fin  
 EXORBIANCIS OF THE FLESH *extraneous* 111 2  
 EXORITANCY OF DELICIES *extra* 111 186 14 114 8  
 EXORDIUM *introductory* 111 1  
 EXORCISI *an expulsi of spirits* 106 29  
 \*EXOSTENACIZL, to last for a time *for ten years* 20 22  
 The more common form is *ostene* both forms occur in Greek  
 \*EXPANSED, *expanded*, 27 12 used also in *Pseud Epid* 11 3 p 70,  
 1 24 ed 1672  
 EXPANSION, *expansion*, 133 14 171 2 215 ult  
 EXPATIAL, to *exist without any prescribed limits*, 17 20 139 4  
 EXPECTORATION AND SPITTING OUT, 138 17  
 EXPIRATION, *a last breath*, 130 10  
 EXPIRED MARRIAGE, *dead, bygone*, 181 21  
 EXPOSITION *interpretation*, 140 14  
 EXPRESSIONS, *marks characters*, 23 penult  
 EXPUNGE, to blot out *efface* 206 14  
 EXIANCE, *outward existence*, 226 81  
 EXIANT (THE MISERABLEST PERSON), *in existence*, 62 17  
 EXIASIE (more properly *ecstasie*, *ωστας*), *apture transport*, 20 18  
 231 20 (See ECSTATICK)  
 EXTLMPORARY KNOWLEDGE, *without previous care or preparation*,  
*intuitive*, 54 14



- hood, 213 7 EASIE AND FEMININE EXPOSITION, *intelligible even to a fool*, 140 14
- FERILY, *barbarity, cruelty*, 212 30 *Ferities* is found in *Pseud Epist* vii 19, § 3
- FERMENT OF ALL RELIGIOUS ACTIONS, *leaven*, 46 13
- FERRARIUS (OMNIBONUS) quoted, 134 12
- DESTINATION, *haste*, distinguished from PRECIPITATION, *hurry*, 182 22
- EVER (THE LAST AND GENERAL), 212, the future destruction of the world by fire, 68 15
- FEWLL = FULL, 219 8
- FIESCO (GIAN LUCI) "the ambitious man, that in a perilous hour | fell from the plank," and perished in the waves, his conspiracy at Genoa (1547), alluded to, 179 20 (See Mascardi, *La congiura del Conte Gio: Luigi Fieschi* (1629, pp. 67 85 80) He is called by Sir I. E. Ainslie *Fuschi*, both here, and also in the *Extracts from Common Place Books*, vol. iii p. 335 ed. Bohn, where the same passage occurs. Louis Luigi, and Hysio are different forms of the same name and *Fuschi* is the plural of *Fiesco*
- FIG used symbolically for *autumn*, 128 interp. (See No c)
- FIGURES IN ALPHABETIC, 67 11 (CELESTIAL FIGURES, in astrology, 207 12 LINE FIGURES IN FIGURES, 141 9)
- FITMENTS, *threads*, 69 ult
- FITTED, *ranked*, 93 14
- FINAL CAUSE (every sentence has its), 25 15
- FINE (IN), *in short*, 110 1
- FIRST CAUSE, viz, G 11 - 5 11
- FIRST MOVABLE, called by Milton (*J. L.* 11 483) "that first mov'd" in Latin, *primum mobile*, according to the old astronomers, *the tenth sphere of heaven*, 50 27
- FIRY = FIREY 131 11
- FIT OF HARMONY, *musical strain*, 112 3, OF HAPPINESS, *paroxysm*, *short interval*, 117 1
- FLAME (verb), *to burst into flames*, 16 9 35 11
- FLAMMATIVE, *downy, hot*, 58 21
- FLAWS, *sudden gusts of bad weather*, 148 1 162 2
- FLESH (THE WAILS OF) *the human body*, 60 14
- FLESHLESS CADAVERS, *without flesh skeletons*, 211 1
- FLEXIBLE SENSE, *capable of yielding to argument*, 5 11 OUR MORE FLEXIBLE JUDGMENTS, *too readily open to argument*, 13 25
- FLIE (THAT INDUSTRIOUS), viz, *the bee*, 24 35
- FLIE WITHOUT WINGS, 178 26 (See WINGS)
- FLUX, *passing away, fluctuation*, 21 19, FLY AND REFLEX (*flow and ebb of the tide*) OF THE SEA, 26 30, OF EURIPUS 109 24
- FOL (French), *mad, insane*, 90 31 Moltke (in his Notes to the Latin Translation) renders the word by "Stilius," but surely this cannot be the meaning of the epithet applied to the French nation
- FOLIOUS APPEARANCE, *leaf-like*, opposed to the true SIBYL'S LEAVES, mentioned just before 188 23
- FOOLHARDINESS, *foolish boldness*, 205 1
- FOOLISHEST ACT, *most foolish* 111 2
- FOR, *as for*, 44 9 56, 18
- FORCEABLE WAY, *plans carried out by violence*, 214 21

- FOREGOING SIGNS, *antecedent going before*, 227 5  
 FOREKNOW *to know beforehand* 217 ult  
 FOREKNOWLEDGE, not in the theological sense 118 2, 9  
 FORE-PAID PRINCIPLES, *laid down beforehand* 28 15  
 FORLSHEW, *to predict* 29 24  
 FORGED OUT, *brought out, hammered out*, 187 22  
 FORGOT *forgot* 11 8 1  
 FORMER PERSON *significant* 9 9  
 FORM used in its philosophical sense, defined as 'causa per quam una quaque res est id quod est et a ceteris uttinguatur rebus' the essence of anything opposed to the matter of which it consists SPIRITS BY WHICH THINGS BY THEIR FORMS 54 11, — *by their essential characteristics or differentia* THE FORMS OF ALTERABLE BODIES PERISH 5 76 12 22 viz, *their essence* (See Dean Church's Note on Hooker pp 117 119 and Glossary) THEIR PRIMITIVE AND PRIMITIVE 10 1 75 24 = *their primitive shapes* in 1 22 WILL BEINGS OF FORMS 75 11 *countless shapes* ( ) distinguished from chaos  
 FORTUNE the it is god is pers nunciatu of Clance 23 antep . 10 33 16 15 FORTUNE'S prosperity, 163 penult  
 FOUT (ADL) OF FORTUNE (military term) a small me for 11 (ing) p a ill &c 111 FOLGADE OR POWDER PLOT the Gunpowder Plot (1605) 10 1  
 FOUND THEMSELVES ON to take as their foundation 68 3  
 FOLDED *prop* 1 filled 108 4  
 FOURFOOLD MANURES, *belonging to a leas'* 215 13  
 FRANCE KING OF Lewis XI 188 101 p  
 FRANCIS I taken prisoner at the battle of Pavia 137 1  
 FRANCOIS *the man* his character 99 1  
 FRANKNESS his lady's generosity 1 5 9  
 FRALGH1 *lady's* lady's as a castle its freight 1 7  
 FRANCHISE DIVERSITY 1 FRANCHISE beheld by Sir I B without pre-  
 jice 9 1 111 1 FRANCOIS 99 1  
 FRANKS *the* 83 21  
 FRIENDSHIP 10  
 FRIGHTEN *to frighten away* 168 3  
 FROG eaten by the French 91 1  
 FRUITFUL VOICE of God producing results 75 30  
 FRUITION enjoyment, possession 211 15 30 enjoyment, opposed to mere possession 149 15 164 ult  
 FULFILL *instead, unstable*, 43 22  
 FUNAMBULARY TRACK, 161 2 \*FUNAMBOULOUS TRACK, *war*  
*like the call of a rope dancer* 147 1 (See Note)  
 FUNAMBULARY FE, primary, 224 27  
 FUNERAL OF DEATH, death of Death itself 197 80 as above, 1 28  
 when Death itself shall die  
 FURILS of the Greek mythology 84 17  
 FURIOUS FACE OF THINGS violent passionate 171 19  
 FURTHER (verb) to promote, 105 9  
 GABOR (PRUTHI M) Prince of Transylvania, 220 3  
 GALEN, his work *De Usu Partium*, 25 pen doubts the immortality of the soul, 36 pen . has not defined sleep, 118 8

- GALLIARDIZE (Fr., *Gaillardise*) merriment, 117 22  
 GAMALILL used for a stickler for the letter, 150 22 166 27  
 GAP FOR HERESY, opening, 14 3  
 GAPIING VICI'S, stirring conspirators, 192 19  
 GARGANTUA, or GARGANTUA, the name of the Giant in Rabelais, 37 14  
 GASCONGNE Gascony, character of the people 99 antep., which (it may be noticed) is n t that which is intimated by the word "gasconade"  
 GASCONGNE (LE LARRON DE) 99 antep  
 GAUNTLLT (TO TAKE UP THE), to accept a challenge, to do battle, 13 12  
 GAZA (HERODORUS) mentioned 299 2  
 GENALOGY, origin lineage 84 21 WHOSE GENALOGY IS GOD.  
 i.e., the Author of whose lineage is GOD who are GOD'S children 172 2  
 GENERAL COUNCILS MAY ERR, 113 8, probably in allusion to the 21<sup>st</sup> Act of the Church of England  
 GENRAL (SO) A CONSTITUTION, catholic sympathetic, 91 9 9, 25 So Charles I an b (quoted by Iatham) 'blesses his stars for a taste so catholic' IN GINRALS 170 19  
 GINLRATOR (ADAM OUR PIMARY), father 179 13  
 GINLSIS (THE FIRST CHAPTERS OF) are obscure 56 14  
 GINVA, used for the Cal must Church oppo ed to Rome 12 2  
 GINIVE CIST, n t uniformly expressed in the 1<sup>st</sup> 1<sup>st</sup> Id In the case of words ending in s or z sometimes there is no change at all as Moses 23 14 Susan. 25 33 Paracletus 58 antep 1<sup>st</sup> 1<sup>st</sup> 7 2<sup>nd</sup> one times his is added, as *hegus Montanus* his, 26 - *I halitus* 11 8, 17 *Actus* his 99 1 *Atlas* his 11 ult In other words sometimes s is added with an apostrophe as *Alan* s 13 24 *Chris* s 18 8 14 *Sun* s, 113 antep s metronics without one as *Unus* 16 4 *Can ers*, 32 28 sometimes (but more rarely) his is added, as *Galen* his 23 -  
 GINIUS natural in linat u 17 11  
 GINOVLIS (GENCIS) 48 11  
 GINPLEMAN (Aristotle's) 15 15 168 p'm ENGLISH GINPLEMAN, 184 ult  
 GINTRY persons also the last and minor set of p opl 'o ult  
 GEOGRAPHY OF RELIGIONS AS WELL AS LANDS 8  
 GEOMETRICAL PROPOSITION, 170 3  
 GERMANY, THREE GREAT INVENTIONS IN, 42 20 (see Note) MAID OF GERMANY, 51 1 (see Note)  
 GIPSILS, called "those counterfeit and vagabond Egyptians" 27  
 GLANCE BY, to pass close by without touching to miss 188 17  
 GLIMPSE OF HEAVEN, a short transitor, sight 7 9 GLIMPSE OF THEIR NATURE resemblance affinity, 55 13  
 \*GLOME (Lat., *Glomus* a clue of yarn or worsted, 68 6  
 GLOSSCS, comments annotations, 234 14  
 GLUEY LOCKS the disease called *plica Polonica* 296 18  
 GO FOR to be valued at, 177 21 Go TO, to be rewarded for 67 29 72 1, 6 86 10 99 17  
 GOA (TREF OF), the banyan tree, 205 12 (See Note)  
 GOD IS LIKE A SKITTOL GEOMETRICIAN, 28 10 (see Note) His eternity, 20 17, &c His wisdom, 22 23, &c His providence, 29 16, &c NATURE IS THE ART OF GOD, 29 19 ANIMA EST CORPUS DEI, 19 12.





- HANDS** As it is the custom to shake hands with a friend both at first meeting him and also at taking leave of him the phrase *to shake hands with* is used in two very different senses. Sometimes it signifies *to welcome and be on friendly terms with*, as in Dr. Pusey's (?) Introductory Remarks to the *Manual of Rules for the Brotherhood of the Holy Trinity* (1852) to 'shake hands with the world.' Sometimes the words are used in the sense of *to turn away from*, or *bid adieu to*, as Harrison in *Illustrated*, vol. i p. 514 ed. 1807 (quoted by Girdiner) "to shake hand with labour for ever", and Charles Lamb in *Elia*, on Lary Rising, "has shaken hands with the world's business, has done with it, has discharged himself of it." It is in the latter sense that the words are used by Sir I. B. 8. 28 (see Note) 60. 10—*Second causes* are called the *Visible Hands of God* 33 ult. (See *Miss*)
- HANDSOME ANTICIPATION OF HAVEN** 31 *ample, liberal*
- HANNIBAL**, his death, 200 7 (See *Note*)
- HARMONICAL** 112 3
- HARMONICAL LYCOHOSERD**, 111 21
- HARMONY** 111 12 &
- HARUSPLX**, one who foretold future events by inspecting the entrails of victims 134 4
- HATRED**, *to originate, bring into being* 52 17 107 11
- HLAD**, in the sense of *person intelligent & favorable* word with Sir T. B. 17 1 36 28 37 6 59 1 75 5 111 23 **BILLER HEADS**, 17, 24 42 30 **HEADS OF CAPACITY**, 109 14 **COMMON**, 36 22 **CONCEITED**, 109 3 **DEGENEROUS**, 206 7 **DISCERNING**, 214 10 **LAFI AVAGANT** AND **IRREGULAR** 14 10. **LEARNED**, 49 antep **NIMBLE**, 109 3 **PLEBILIAN** 93 1 **RDLR**, 26 18 **UNDER**, 86 9 **UNTHINKING**, 209 20 **VULGAR** 10 56 24 11 **WEAK** 31 3 188 28 **WISER**, 48 pen. **WISER**, 109 ult. **DEATH'S MOUTH skulls**, 210 18 pen
- HEARIS**, *temper, dispositions*, 220 18
- HLAVLN**, not to be defined 77 6 &c
- HLICICAL WOMAN**, 130 0
- HLICOR** mentioned, 187 5 188 10
- HLIGHOGGS**, *used for the simile* 193 6
- HELINA** Mother of Constance the Great said to have discovered the wood of the True Cross, 15 5 (See *Note*)
- HELIX** (Gr. *helix*) *a screw or spiral line* 10 RUN UPON AN **HELIX**, *to be constantly moving up wards and getting higher and higher*, 31 21
- HELL**, not to be defined, 77 6 79 2 81 1, &c
- HELLEBORE**, an old remedy of great repute in cases of madness To be **BEYOND THE POWER OF HELLEBORE**, *to be hopelessly mad*, 120 10
- HELLUO** (Lat.) *a glutton* 186 14
- HELLMONI**, mentioned, 190 27
- HENRY VIII**, mentioned, 137 15 the Church of England not founded by him 12 6
- HERACLIIUS** the *Weeping Philosopher*, 100 10
- HLRALDRY** (*A NOBILITY WITHOUT*) *ie without a coat of arms* 93 12
- HERCULES**, mentioned, 167 27 182 21 187 6 **HERCULES FURIOUS** (alluding to the tragedy of that name), used for a noisy blustering fellow, 174 15 **STRAITS OF HERCULES** *Straits of Gibraltar*, 305 ult
- HERLSILS**, 16 &c
- HERMAPHRODITE** *a man-woman, both male and female*, 38 14, 16

- HERMAPHRODITICALLY VITIOUS, *uniting the vices of both sexes in one*, 181 7.
- HERMES HIS ROD 200 13 the somniferous Caduceus, called by Milton (*Par. Lost*, xi 133) 'his opiate rod'
- HERMES TRISMEGISTUS, his allegorical description of (OD, 19 8 (see Note, and *Notes and Queries* 1880 pp 135, 304) 203 14, his opinion of the visible world 22 18 (See TRISMEGISTUS)
- HERMETICAL PHILOSOPHERS, *followers (?) of Hermes Trismegistus addicted to chemistry and alchemy* 52 3
- HERMILACL OF HIMSLIE *solusism of his own mind*, 210 3
- HERODOTUS, mentioned, 49 14 (See *Pseud Irid* 1 8)
- HIERICAL VIRTUES, *above the common li* 14 9
- HIERICALITY VIRTUES, 148 10 162 26
- HIERILR, *the L of Esther*, mentioned, 49 13
- HIERIRCHIELSIOUSPARIS *differing in kind*, 115 13
- HIERIRCHIELS AMONGST THE ANGELS, *rank and orders of holy beings* 89 4 "The Angelic Hierarchy according to that 'learned and sublime conjecturer Dionysius (Bull. Decem 7, 162), was a received opin on in the Middle Ages and later (Dante, *Paradise* 28 Bacon *Adv* 1 296, Milton *U. L* 5, 583)"—Dean Church, no con l o r p 115
- HIEROGLYPHICAL SCHOOLS OF THE EGYPTIANS, 56 21 HIEROGLYPHICAL AND SHADOWED LEISON, *as if written in secret characters* 111 pen
- HIEROGLYPHICKS *short and sweet characters used for types or emblems* 27 2 applied to the secret dealings of Providence 175 21
- HIGH STRAINED CONCLIN, *hyperbolic*, 36 5 HIGH STRAINED PARADOXES 2 1 5
- HIPPOCKALIS, quoted, 129 20 139 5 140 2 mentioned, 128 ult
- HIPPOCRATICAL FACT, 128 20 (see Note) 134 2
- HIS, used for *it* 76 21 for the punitive case, 25 pen 26 26 99. 2 115 ult 140 147 24 172 1, 202 14 220 11
- HISTORIA HIERIENSIS, 210 13 (see Note)
- HISTORICAL *use a stage*, applied to the world 220 14, perhaps in allusion to Shakspere's 'All the world's a stage'
- HISTORICISMOI HIERIENSIS *theatrical or false appearance*, 2 21
- HITS OF CHANCE, *accidents*, 30 4
- HOLD, *to hold good* 297 14 30 HOLD ON OR HOLD ONE, *to prevail*, 141 3 214 antep *to accept, believe in*, 39 26
- HOLLAND despised by the Grand Seigneur, 31 2
- HOLICAUST, *holocaust offering* (in the Vulgate, *holocaustum*), distinguished from *peace offerings*, as being wholly offered to God and consumed instead of partially 148 10 162 9 (See also *Send Lpid* v 8)
- HOLY WATER 9 2 in the Romish Church, water blessed by the priest for holy uses
- HOMER mentioned 13 12 187 3 his DEATH, 109 20 his CHAIN, 33 22 (See *Il* viii 70)
- HOMERIAN MARS, *Homerus*, 213 4 (see Note)
- HOMICIDAL used for *suicide* 46 10
- HONEST STRATAGEM, distinguished from ordinary stratagems which are not honest 221 13 THAT HONEST ARTIFICER 74 10 (see Note)
- HONESTIES, used for *honest men*, abstract for concrete, WISEM HONESTIES, 154 18 170 17 (See Note on p 81 29)

- HONOUR *R* on *n*'s honours, 57 18  
 HOODWINK *t* blindfold 37 7  
 HORACE quoted *c* 98 mentioned 108 21  
 HORÆ COMBUST *t* 71 2 (See Note)  
 HORIZON (*K* *E* *P* *S* *I* *L* *L* *I* *N* *N* *V*) *within my view* 119 9 Death called  
 the *H* *O* *R* *I* *Z* *O* *N* of *h* *u* *m* *a* *n* *i* *t* *y* of *t* *h* *i* *s* *l* *f* *e* 144 15  
 HOROSCOPE *disposition of the stars at the hour of one's birth*, 20 20  
 70 *pent* *lt*  
 HOSPITAL the world may be so called 11 25  
 HOUR GLASSES, 17, 3 (See Note)  
 HOUSE OF DARKNESS *the grave* 200 18 *HOUSE OF FISH* *our mortal*  
*body* 64 9 *HOUSE OF THE* *in which life consists*, 118 22 *HOUSE OF*  
*SANCTITY* *in the Temple of Ceres* 147 20  
 HOVERING *standing in suspense*, 214 5  
 HUG OUR EYES, *to pricke ourselves to take a pride in* 174 7  
 HULL ABOUT, *to drive or float about without sails or rudder* 151 17  
 HUMAN ALTHOUGH, 37 11, *human* opposed to *divine* Scripture in *l* 167  
 HUMAN INCLINATION *or* *merciful disposition*  
 HUMORIST *one who gratifies his own humour or fancy*, 199 4  
 HUMOROUS DEPRIVITY OF MIND, 107 10 *the result of some special*  
*humour or idiosyncrasy* (i.e. *mixture of humours*)  
 HUMOUR, *general turn of mind* *c* 28 *or* 12(?) *IN THEIR PROPER*  
*HUMOURS* 100 12 *MEN OF SINCERE PARTS AND HUMOURS* 17 10  
 HUMOUR AND PASSION *peculiarities* 151 20 *THE RADICAL HUMOUR*  
 67 *pen*, a Paracelsian term connected with the vital principle in man  
 (Comp. *RADICAL BAISME*, *VITAL SUCCEUR*) *TO AGREE AND*  
*HUMOUR* *to suit* perhaps in allusion to the bodily *humours* 111 7  
 HUT SPAND THE ACTS OF VIRTUE *to manage* *ec nomie* 111 14  
 HYDUS (JOHN) was he a heretic or a martyr? 111  
 HYDRA *the monster which destroyed the Hydra* 92 27 204 ult  
 HYPIKIB *the* *revelation* 203 17 11  
 HYPERBOICAL FALS (WITH) *exaggeration* *of* 7  
 HYPERBOICALITY *in a exaggerated manner* 203 12  
 HYPOCHONDRIACK *s* *subject to melancholy or hypochondriasis*, 100 10  
 176 7  
 HYPOCHRITIC *or* *HYPOCRITIS* *c* 20 (OCCASIONAL NUMBERS)  
 HYPOSTASIS *distinct substance* *c* 4 24  
 IDEATED MAN *representing the Creator's idea of man before he was*  
*created* 179 4  
 IDIOS 164 21 (See Note)  
 IDIOSYNCRASIE *peculiarity of constitution* *or* 11  
 IDOL (SUBTERRANEAN) name applied to *gold*, 120 23  
 IGNAIUS (LOUISA?) mentioned, 130 antep  
 IGNITION, *kindling* 71 17  
 ILL NATURED MEN 198 2, *naturally endued with bad dispositions* See  
 Abp. Trenchard's *lect Glossary* (Comp. *GOOD NATURED*)  
 ILLUSTRATIVE WAY *by illustration* 72 17  
 IMBROIL = *embroil*, 171 8  
 IMBRACE = *embrace* 104 21 122 26  
 IMITABLE EXAMPLES *worthy of imitation*, 167 10  
 IMMATERIALS *things immaterial, incorporeal*, 216 8

- IMMATURITY, *dying prematurely*, 68 13  
 IMMODERACY, *excess*, 185 12  
 IMMURED (*confined*) IN THESE WALLS OF FLESH, 60. 15  
 IMPAIRED *made worse*, 8 17  
 IMPASSIBLE, *exempt from suffering and decay*, 81 30  
 IMPATIENCE, *impatience*, 151 18  
 IMPERFECT (verb), *to make imperfect*, 179 2  
 IMPUTATIONS, *imputy* (plural for singular) 44 3 46 12 207 penult  
 IMPLICIT IMPLI in the sense of *absolute, and ulting* 13 pen I.  
 IMPLICIT SENSE *indirect not expressed* C1 4  
 IMPOSSIBILITIES not enough in Religion for an active faith, 17 26  
 IMPOSTORS (THE THREE) 36 17 (see Note)  
 IMPOSIBILITIES *facts* us 107 16  
 IMPREGNABLE IMMUR *indestructible condition like gold*, 79 26  
 IMPREGNANT, *impregnated, pregnant*, 29 12  
 IMPRINTED, *printed* 3 13  
 \*IMPROPRIATIONS (see Note), 0 4  
 IMPUGN, *throw blame upon*, 234 10  
 IMPULSIONS *impulses* 94 2 207 21  
 INALIENABLE *inalienability* (plural for singular) 213 26 218 28  
 INADVERTENCY *heedlessness*, 186 30 196 ult  
 INADVERTISMENT (STYAL AN) *inadvertently*, make us gradually mad  
 without note 23  
 INBRED LOVELINESS, 74 27 "growing up from the seeds of nature,"  
 93 25  
 INCANTATIONS *charms enchantments* 51 4 131 1  
 INCAPABLE OF ACTIONS (perhaps) *unable to take, indisposed to en-*  
*dure*, 3 13  
 INCARNATION of our Lord, 18 1  
 INCISORS OF SHARPERS *the teeth so called*, 136 10  
 INCOMMODITIES *disadvantages* 17 50  
 INCOMPATIBLE DISTANCES, *extremes opposed to one another* 55 26  
 INCOMPREHENSIBLE AND INFINITE DISTANCE *without limitless*  
 84 57 INCOMPREHENSIBLES, *things beyond mental comprehension*,  
 176 9  
 INCONSISTENT CONJECTURES, *illogical*, 139 0  
 INCONSISTENTLY, *illogically*, 139 29  
 INCUCEMENT *to impress upon*, 171 18  
 INCURVING, *to make crooked*, opposed to *rectify* 66 28  
 INDEAVOUR = *endeavour*, 102 18  
 INDIA 137 ant p. 194 20  
 INDITS *used for* *indless wealth* 120 30  
 INDIVIDUALITIES, *equalities*, 314 12  
 INDIFFERENCE, *equality*, 132 15 *insignificant matters*, 46 9 INDIF-  
 FERENCE OF ARGUMENTS, *exactly balanced arguments*, 58 20 132 15  
 INDIFFERENCE & BEHAVIOUR *impartiality* 7 5  
 INDIFFERENT TEMPER, *impartial*, 93 25 INDIFFERENT AND UNCER-  
 TAIN NATURE, (perhaps) *a horoscope evenly balanced and undeter-*  
*mined* 33 13  
 INDIKATI (A BAL AND) WAY, 44 18, (perhaps) *wrong*, opposed to *right*  
 (*rectus*)  
 INDISPUTED, *not disputed*, 26. 5.

- INDISSOLVABLE *not to be solved* 113 7  
 INDITE *to compose, dictate* 175 27  
 INDIVIDUALS *single persons*, 29 30  
 IN DRAUGHT *cut out up an opening into which the sea flows*, 223 25  
 INDUCIBLE BY REASON, *capable of being arrived at by induction*, 75 9 12  
 INDUCTIONS *rules for induction* 73 21  
 INDUCIBLE LIT CULF *agreeable to reason* 36 2  
 INEFGABLE *unspeakable* 64 2  
 INEAMY OF THE D AD *in the sense of defecation* 309 8  
 INFIRMITIES, *weaknesses* 93 4  
 INFORCEDLY *not - voluntarily, by compulsion* 257 9  
 INFORM to a mate 2 1 34 2, 28 58 11 118 13  
 INFORMER *detector* 217 2  
 INFUSION *to infuse, into the mind inspiration* 110 14  
 INGENUITIES (GRATEFUL) *abstract for concrete men of a grateful disposition* 118 2 (See Note at 8 29) Sir I B (judged by Johnson)  
 also uses the words *plainly ingenuities* in the sense of *wit or genius*  
 INGENUITY *plainness ability* 31 8  
 INGENUOUS INFLUENCES 65 28 *simple plain (for ingenu)*  
 INGRATEFUL *ungrateful* 198 23 The *mr* common form *ungrateful* is also found 219 1  
 INGLSSION INTO THE DIVINE SHADOW *entrance*, 251 21  
 INHERITANCE 2 2 27 (See Note)  
 INHUMAN (THAT) *vicer unhumanly malicious* 105 ult  
 INIQUOUS *unjust* 217 1  
 INIQUOUSLY *unjustly* 167 8  
 INOULATION or EDUCATION 93 29 *crafting* a metaphor from gardening the *et* of the word in *it* *line* being unknown in Sir I B 4  
 time Edd J and M have *incultations* (1 *lur*) but probably all the other old edd have *incultation* (ing)  
 INORGANIC *not of organic* applied to the Soul 59 22  
 \*INORGANIC OF THE SOUL *incultation* 60 7  
 INQUIRUD IN OVERQUILTNESS *want of rest* 182 1  
 INQUINATED *defiled corrupt* 19 untep The word is used also in *Found I hit* 11 7 p 25 1 15 ed L *lin*  
 INQUIRIES (see *Inquiries*) 51 penult  
 INQUISITION, *search investigation* 110 15  
 INRICHED = *enriched* 32 18  
 INSENSIBLE *too small to be felt*, 107 ult  
 INSIGNIFICANT *not significant bringing no warning* 197 15  
 INSINUATIONS (SYMMETRIC) *intimations* 127 ult  
 INSOLENCY *insolence*, 88 12  
 INSOLENT ZEALS (see *Zeals*)  
 INSTANCES OF TIME *instants* (Lit Transl *momenta*) 21 14  
 INSTILLING, *insinuating* 61 1  
 INTEGRITY *perfectness*, 93 19 16, 19  
 INTELLIGUALS OF EARTH *human intellects* 308 3  
 INTELLIGENCES 31 10 either *unbodied spirits* or perhaps *rather the minds of men* the Latin *Intel* has *intelligentias*  
 INTEND, *to extend, intensify*, 208 28  
 INTENDED COPY, *done intentionally*, opposed to *surprisedly* 4 5

- INTENTIONS (THOSE INGENUOUS) 65 29 abstract for concrete, *intenders*,  
*the men of ingenious or noble intentions* (See Note on p 81 29)
- INTENTS, *intentions* 25 7
- INTERCURRENCES, *interventions*, 179 91
- INTERIM (IN THE), *in the mean time*, 38 2
- INTERIOURLY, *internally*, 216 ult
- INTERIOURS or TRUTH, 188 24 (of Men) 222 antep
- INTERMISSIVE RELAXATION *with intervals* 224 9
- INTERVICTIONS (MERCIFUL) *acts of merciful intercession*, 180 21
- INTRINSIC *intrinsic*, 62 19
- INTRINSICALLY, *intrinsic*, 177 20 50 INTRINSIC LITERATURE,  
 M U TO HISSELF, *with an individual or essential character*,  
 74 1
- INTUITIVE KNOWLEDGE *instinctive independent of reason* 15, 51 ult  
 222 0
- INUNDATION not so strong a word as *flood*, 39 6 the general *pluvial*  
*of Noah* is contrasted with the particular *inundation* of Deucalion
- INVIOLATE (see *Invia*, 4)
- INVERSED *applied in reverse terms* 114 7
- INVERTED, *placed upside down* 214 1
- INVERTING CONCORD, *inverting, in forming* 87 29
- INVISIBLES, *things invisible*, 204 11 21 26 216 2 217 20
- INVOLVED ANIGMAS *intricate* 17 ult
- INWARD *internal*, INWARD FURY, 216 2 INWARD OMISSIONS 216 21,  
 INWARD SIGHT, 216 20, INWARDNESS *intimacy* 135 ult
- IRRLAND quarrel argues no longer uncommon, 136 ult See *Extracts*  
*from Common Place Books* vol III p 37, 17 ed 17th
- IRONICALLY *saying one thing and meaning another*, 200 10
- IRRADIATION *emission of rays of light* 50 15
- IRKS, 161 1 a beggar (*Odysseus* viii 73) whose poverty became proverbial — 'Illi est subito qui modo Cresus erat' (Ovid *Trist* III  
 7, 42) (See in W)
- ISRAELITES CHILDREN OF ISRAEL, mentioned 9 11 18 13 27 18  
 35 21 19 17
- ISTHMUS Isthmus IN THIS LIFE AND A BETTER, applied to death, 144 10
- ISIRIA, mentioned 136 20
- IT used for *that which* what, 116 23
- ITAIY, ITALIANS, mentioned, 36 30 92 4 105 28 131 22
- ITIV, *hint, intimation*, 73 13
- ITILKALD, *repeated*, 150 2 153 21 165 antep 107 12 206 13 218 28
- JACOB ISSUING, *the Jews*, 43 12 his dream 119 16
- JAMIS (SI) his *Justice* not apocryphal, 152 10 168 ult
- JANUS a Roman god, *with two faces in opposite directions* 110 1  
 217 14 214 ult 222 5 11 III OF JANUS, which was shut in time  
 of peace, 190 2
- JANUS FACED DOCTRINES, *doubtful faced*, 203 21
- JARGON *language of the uneducated*, 108 21
- JAUNDICE (A NICE OR FINE BLACK), 206 17, used for a person "still  
 in iniquity" (1 14)
- JEFFERY (JOHN), ARCH-DEACON OF NORWICH, edited the *Christian*  
*Morals*, 162

- JEREMY, the Prophet, men tioned, 118 12  
 JERUSALEM mentioned, 48 13 218 11 THE NEW, 217 16  
 JESUITS their miracles in the Indies 46 29  
 JEWS, to be pitied, 8 1 their interpretation of the Old Testament, 43 9  
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 49 4 their food 91 14 mentioned 19 1en 43 27  
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 JOELIV, *festivity*, 224 12  
 JONAS, his gourd 172 1  
 JONATHAN, his arrows 212 27  
 JOSEPH story of 30 11  
 JOSEPHUS his *Antiq. Jud.* referred to 35 18 41 21  
 JOSHUA his miracle 49 5  
 JUBILEE, a time of *divine chance* 119 *young* 70 19 75 21 a period of  
*fifty years* 66 2 (See Note.)  
 JUDAS ISCAHOT the mode of his death 40 10  
 JUDGMENT DAY of 75 74  
 JUDGMENTS used for *judges* or *men of judgement* abstract for con-  
 crete 87 1 JUDGMENTS ILLUSTRATIONS 13 7 MORE ADVANCED,  
 36 23 (comp *Esau's Jud.* 10 vol 1 p 75 1 7, ed Bohn) BEST AND  
 LEARNED 3 16 90 ult GOOD 189 1 MATTER 90 *interp.* SOIL,  
 17 16 SOIL 188 20 UNSTABLE 10 28 WISER 32 10 (See Note  
 on p. 8 1 29)  
 JUDICIAL ASTRONOMY 33 8 that branch of Astrology which foretells the  
 fate of men and nations & distinguished from *Physical Astrology*  
 which predicts the operations of nature and is in fact a branch of  
*astronomy* (Note by Smith in A A)  
 JULIAN the Emperor his impetuosity 75 3  
 JUNE December in the midst of 53 1  
 JUNIOR LABOURS *youthful* 109 *interp.*  
 JUNO LUCINA, the goddess presiding over childbirth 10 (See Note)  
 JUPITER the planet, 107 16 its influence 35 11  
 JUPITER, CHRISTUS, OLIVANTUS two attributes and names of Jupiter in  
 Hippocrates, 139 14 SONS OF JUPITER *demigods* 174 8 JUPITER'S  
 BRAIN, 185 pen (see Note) his thunder and thunder bolt 203 4  
 220 3 to invoke with a stone in the hand 219 *interp.* (see Note)  
 genitive case of the word *Jupiter* 98 27 (See Note)  
 JUSTICE, COMMUTATIVE, 220 2 DISTRIBUTIVE, 120 1 RECOMPENSATIVE,  
 74 2 (See these words)  
 JUSTINE, the historian, referred to 49 16
- KEIL the *omentum* or *caul* 137 *interp.*  
 KINGSDOWN *scrofula*, so called from the belief that it might be cured by  
 the touch of the Sovereign, said by Sir I B to be increasing in Eng-  
 land 136 pen  
 KISS NOT THY HAND in token of worship or reverence 149 2 165 10 1  
 KISS YOUR HAND a salutation at the end of a letter, 156 11 (Comp  
 BIVOLAS MANOS)  
 KISS OF THE SIOUEN (in mystical theology) 231 21  
 KNEEL, KNEES, used for *kneeling* in prayer, 9 81 66 27 TO CONQUER



- ON MY KNEES, *not by argument, but by prayer*, 34 27 TO OWE A  
KNEE, *to be in duty bound to worship*, 33 12  
KNOTTED AND VARICOSP VEINS, 298 pen  
KORAN (see *Alkoran*)
- LABYRINTH, *maze, complication*, 29 26 30 11  
LACONICALLY SUFFERING, *with scarcely a word of complaint* 27 2  
LACONISM *Laconic brevity of speech or writing*, 175 25 (See Note)  
LACTIOUS STAYS *in the milky way*, 225 18  
LADDER AND SCALLOP OF CILAEUS, *order of succession*, 49 penult  
LAIKILUS (DI CILUS), his *Life of Philosophers* contrasted with  
Plutarch 134 11  
LAMP or LIFT 290 penult  
LANGUEDOCK endemic disease of children in 135 14 (See Note)  
LAPITHYLLIS more correctly *Lapithe* used for the *passions*, 16 20,  
alluding to the quarrel of the Centaurs and Lapithæ  
LAPSE, *slight error* 187 4 antep SINGLE 16 14 HUMAN, 186  
antep CLAVUS 187 10  
LARI (LARIID) IN THE WATER LIKE DOGS Cileon's soldiers 50 13  
\*LAQUILARY COMITATUS *entangling with a noose or tress*, from the  
Roman gladiator *laquearius* 174 23  
LARRY (Larch) *thief*, the character of the Gascon 99 antep  
LATTIN AMMILES *knowledge of the Latin language*, 188 28  
LAVIUDI OF YAVIN, *extent amount* 221 27  
LAUDANUM used for a *soporific*, 119 36  
LAW or SINAR 150 21 165 11  
LAZARUS who was raised from the dead 77 ult 144 6 (See Note)  
297 1 LAZARUS AND DIAL 78 16 used for a *leggar* 97 10 275 6  
\*LAVIA LAVA 182 1 An animal called more commonly the *Sloth*  
which is to be seen every day in climbing a tree (Note in II) Dr Leland  
I have speaks of a *Fitz of Brazil* (vol III, p 405 1 73 ed Bohn)  
LIADEN (LHAI) PRINCE *Saturn*, 117 20 TO WALK WITH LEADEN  
SANDALS *with slung h and lagged steps*, 182 18 (See Note)  
LIARINING of to dry unlearned to morrow, 109 2  
LIWEN *to tint* 117 10 101 LIWEN AND IEPNEN 46 17  
LICHIA *lustful man* 107 11  
LILUKE *pusill*, 41 17, LECTURES OF MORTALITY, *discourses on*  
*death* 64 penult  
\*LILUACH *delivered*, 98 2  
LILGRLMAIN *slight of hand, deception* 50 13  
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(Comp *Liment*)  
LILURAI 11 11 *horæ subiectæ*, 4 10 (found also in *Pseud Epist*  
115 p 111 10 ed Bohn)  
LIL one of the signs of the Zodiac, 205 30  
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fragment on *Nal light*, by Sir F B, vol IV p 287 ed Wilkin)  
LILPKOSIL 145 ult  
LILPANY *litany supplication* 114 20  
LILWIS King of Hungary 135 1 LEWIS XI King of France, alluded  
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LIEF, LIEVE (See *Live*)

- LIGAMENTS *bonds, entanglements*, LIGAMENTS OF THE BODY, 118 17;  
 LIGAMENTS TO THE WORLD, 61 28  
 LIGATION OF SENSE *binding* 117 15  
 LIGHTS ABOVE *constellations*, 207 22 OF HEAVEN, 207 20  
 LIKE, *likely*, 145 24 162 13 176 17 272 1  
 LIMA (TROW) TO MANILLA, i.e., *across the ocean* 148 2 161 ult  
 LIMB, *to limn sketch* 96 9  
 LIMBO *a region bordering upon hell, where there is neither pleasure nor pain* 84 13 (See Note)  
 LINGRING ARTS, *handicrafts*, after 186 9  
 LINGUIST, 108 20  
 LIONS SKINS used for *armour* 167 3 (See Note)  
 LIPARA 174 30 one of the Lohrin islands where Vulcan had a forge  
 (Juvenal *Sat* viii 45)  
 LIQUATION (TO FALL INTO), *to be melted* 79 18  
 LIQUANY (See LIQUANY)  
 LITILLION (MEN) 159 ult 160 6 (See Note)  
 LIVL (I HAD AS), *as lieve, as lief*, 19 11  
 LIVD (MAY L) YE AGAIN *men's lies are livd*, 14 26 RATHER  
 LIVD (like in automaton) THAN LIVING 175 11  
 LIVELY (MORE) *with greater resemblance to life*, 134 2  
 LIVELY (WITHOUT) *without fire or reward the servant's livery being part of his pay*, 74 25, TO WEAVER OUR LIVELY, *to be in our service*, 97 14  
 LIT OF LAC 138 2 10 11  
 LOCOMOTIONS *movements*, 182 12  
 LOCLIS *critic by the Jew* 91 11  
 LOGICAL ILLUS (See ACCIDENT, DIFFERENCE PROLITY, QUOD-LIBETICALLY SYLLOGISM)  
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 LONGANIMITY *forbearance* *long suffering* 201 penult 228 3  
 LONGEVITY *no to be desired* 65 60 201 pen  
 LONGEVIOUS *CHIMERIC* *eternal* 177 6  
 LOST, *to lose* 163 1 24 186 6 19 20 209 28 215 22 214 ult  
*to untie* 13 16  
 LORION *all to be supreme* 305 20  
 LOTS WITH *harmer morphosis*, or 1  
 LOYALTY TO VIRTUE *fidelity*, 97 14  
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 LUCIFER *Satan*, 16 20 81 16 203 2 229 7  
 LUCIFEROUSLY, *luminously* 203 2  
 LURE OF FAITH, *bait* (term in hawking) 19 21  
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- MACHIAVEL *his irreligion alluded to*, 36 22, mentioned disparagingly, 187 15  
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 NESS *defined by law* 72 20  
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- MAGISTERIAL AND MASTER PIECES *chief for master parts* 55 18  
 MAGNALIA NATURÆ, *Natures great things*, 51 28 (the words are used by Bacon, *Sylva Sylvarum* § 34)  
 MAGNALITIES OF RELIGION (*Magnalia*) *great things* 216 - (found also in *Pseud Epist.* ii 3 p 157 l 6 and vi 2 p 116 l 3 ed Bohn)  
 MAGNETICALLY (STAND) *as if fixed by a magnet* 149 31 165 27  
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 MALFACIONS (PIEFART) *criminals* 147 10  
 MALVOUSIA PLANTS *unfit for use*, 11, *unhealthy* 179 pen  
 MALICIOUSNESS *to hate* 101 106 -  
 MALIZIOUS ( ) *Calio Vilshami* born about 1540 the author of "Ducato Novelle" Ven 16 9 (See Vol. I, Lib. I, Cap. 10 33)  
 MAN his nature 55 (See *Microcosm*) the master piece of creation 55 1 discoverer of himself 60 24 THE WORD MAN 146 20 (See ADAM)  
 MANAGEERY *management* 165 -  
 MANICLED *fingered* 167 17 from Fr *manuel* and Lat *manus* now commonly written *manacle*  
 MANIFEST *to prove* 40 11  
 MANILLIA 148 3 161 11 (See Note)  
 MANNA plentiful in Calibria and formerly in Arabia 35 10  
 MANIFESTATIONS *Plenissima manifestatio* 47 1  
 MANSLAUGHTER (DUKE JOHN ERN) his heart after his death 155 10 (See Note)  
 MANSION (NO STRAY) *firmly permanent* 175 1  
 MAP OF THE COURT 221 25  
 MARASMUS or CONSUMPTION *wasting atrophy* 151 9  
 MARBLE CONSCIENCE *hard as marble* 100 2" MARBLE *marble* ending 179 11  
 MARRIAGES MADE BY THE CANDID 141 11 (See Note)  
 MARS the god 113 5 (See Note) the planet 106 antep 207 10  
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 MARSHALL *to arrange for contemplation* 67 4  
 MARTIAL (IN A) *stoutly fighting* 34 26  
 MARTYROLOGIES *lists of martyrs* 45 26  
 MARTYRS *who may properly be so termed*, 45 16 &c  
 MARY MARYDALL out of whom went seven devils 81 10 105 7 1 penitent in Heaven 191 21 a companion of Lazarus 197 10  
 MASSY AND MONSTROUS *east* 204 11  
 MASTER MENDICANTS *experienced beggars*, 94 27  
 MASTERPIECES OF THE CREATOR, *chief works* 55 18  
 MATCH *to equal* 69 20  
 MATCHES (PECUNIARY) *marriages* 141 18  
 MATERIAL UNTO LIFE, *to materialise form into matter or substance*, 61 7  
 MAXIMINUS, a traditional companion of Lazarus, 197 10.  
 MAZE OF HIS COUNSELS, *intricacy*, 23 16

- MEANDERS AND Labyrinth *intricacies* 29 26  
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 MEMORANDUMS *memos* 156 23 210 13  
 MEMORIALS *memorials* 15 (viz *conscience*) *reminder*, 172 24  
 MEMORY (whose) *keeping in mind recollection of which*, 74 8  
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 MERCENARIES, *influenced not by love but by hope of reward*, 82 19  
 MERCURISM, *divine message*, from *Mercury* the messenger of the gods,  
 127 penult  
 MERCURY, the god 139 10 the planet 33 10 quicksilver, 76 8  
 MERIDIAN, *highest point of glory*, 31 2 UNDER ANY MERIDIAN, *in any*  
*part of the world* 92 12  
 MISERIES, *what we deserve* (in a bad sense) 13 7  
 MISERIAL in the sense of *golf* 191  
 METAMORPHOSIS, *change of form*, 60 penult  
 METAPHYSICS OF PLATONARCIUS *speculative explanation*, 53 2-  
 METEORUS Pius, 186 5 (See Note)  
 METEMPSYCHOSIS, *transmigration of the soul from body to body*  
 14 19 60 31 190 1 213 1 223 27  
 METEORUS (metaph), *living spirits of the air*, 24 23  
 MIGHTY, *ALTHOUGH it seems (seems) to me*, 15 ult 17 20  
 39 4 56 26 84 13 107 13 103 12 104 2 14 193 penult  
 METHODOZ, *to regulate* 180 20  
 METHUSALAH METHUSALAH, his great age, 40 11 (See Note) 66 2-  
 202 9 230 16  
 \*MICROSCOPICALLY, *timidly* 187 16  
 MICROSCOPIC, *a world in miniature*, man so called 33 90 80 17 114  
 penult 115 27 116 10 (See Dean Church's *Hooker*, pp 127, 123)  
 the womb so called 13 14  
 MICROSCOPICAL (MINI OWN) CIRCUMFERENCE *the limits of their*  
*own body* 207 1  
 MIDIANITES, their overthrow by Cidon, 90 14  
 MIDRIFT, *diaphragm* 138 4  
 \*MIGRANT BIRDS *migratory*, 130 2  
 MILITANTS, *disputants* 98 31  
 MILITIA, *forces*, 207 24 *casual* e.g. MILITIA OF LIFE, 154 11  
 170 8 INTERNAI MILITIA, 174 antep  
 MIMICAL CONFORMATION, *imitative* 203 1  
 MINCE THEMSELVES, *to divide into small sects*, 17 9  
 MIND, *to attend to, to notice*, 36 7  
 MINERVA, *to be prayed to in good dreams* 139 14  
 MINORALE, *to diminish*, 210 21 (MINORATION is found in *Pseud Epid*  
 1 2 p 14 1 7 ed Bohn)  
 MINORITY, *nonage* 87 11  
 MIRACLES 46 man's life a constant miracle 115  
 MISARRIAGE, *failure*, 30 18 (See Note) It has been suggested by a  
 friend that, though the letter did not *misarry* (or travel in a wrong  
 direction) at first, yet it did so afterwards, when it fell into the hands of  
 the King, for whom it was certainly never intended.



- MOUNT *Sermon on the Mount* alluded to, 130 23 227 22  
 MOVABLE (THE FIRST) (See FIRST MOVABLE)  
 MULTIPLY'D ACKNOWLEDGMENTS *repeated thanks*, 183 18 Multi-  
 plying IMPROVEMENT, 149 23 167  
 MULTITUDE (THE) the special object of Sir T. B.'s contempt 92 21 29  
 100 12, anticipating Carlyle's expression "thirty millions of people  
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 MUMMIES (EGYPTIAN) 137 20  
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 attended with a musical sound was a fancy of the Pythagoreans in  
 6th cent. B.C. which after it ceased to be more than a dream of early  
 astronomers has again found its place in poetry and popular language  
 ever since (See Mr. Lattin's note to Pope's *Essay on Man*, 1202  
 p. 8, Oxf. 1875, who gives references to some of the chief passages  
 where the phrase had the idea occur. The expression has recently  
 (Nov. 1880) been the subject of a discussion in the *Illustrated London*  
*News*  
 MUSKIEDES 4 -1 11 17  
 MUTABLE 131 *cha illi inco rrit* 18 7  
 MUTABLE *change* 77 1  
 MUTLS *diminution* 13 29 169 1  
 MUTUAL BENEFITS, *mutual* 13 1 The word is found also in *Poind*  
*Epit* VII 2 p. 21 12 ed. 13  
 MUTTON (French) *stallion* applied to the English 99 30  
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 GRAPHY 43 4 A MOST INTERESTING MYSTERY, AND CONDITION,  
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*or disguise* 13 2~  
 NAPHHA *petroleum* 131 oil ~  
 NATIVELY GROWN KELLS date of commencement, 12 5 *horo*  
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 NATURE IS THE ART OF GOD 29 19 OUR THREE NATURES *constitu-*  
*tions, tempers* 15 7 118 1 194 1 224 *plain* abstract for concrete  
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 NAVIUS (AGRIUS) (See AGRIVUS)  
 NEAR. (See NEAR)  
 NEAT DEVIATION, the Latin phrase has "*amabilis impostura*," but it  
 more probably means *pure simple* (*unadulterated*) 123 antep THE  
 NEATEST WAY *elegantissimum* 65 antep  
 NEBUCHODONOSOR, his illness, 61 1 209 15



- NOVELLIZING SPIRIT, *innovating*, 176 5  
 NOVITY, *novelty*, 176 5  
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 NULLITY nothingness opposed to *oneness*, 58 11  
 NUMA mentioned as the type of a good man 178 16  
 NUMERICAL individual, NUMERICAL FORMS, 54. 22. NUMERICAL  
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 NUNCIOS (AIRY) unsubstantial messengers 127 ult  
 NUI-SHEI (IN A), in a small compass 204 20  
 O ALTIUDO, *O the depth* &c 17 31 (See Note)  
 OBJECT UNTO, 90 21 (See Note)  
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 OBSERVABLE נִשְׁמָר *notable remarkable* 178 13  
 OBSERVER, observer, 190 20 210 25 the author of 'Observations'  
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 OBSOLETE APPETITION exploded antiquated 176 12  
 OBVIOUS לֵבָד, easily found procure 1, 180 "  
 OCCULT QUALITIES secret 68 11  
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 ODIPUS, used for a set of difficulties 170 19 EVERY MAN'S OWN  
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 our Apollo' Sir I B's Works vol III p 258 1 38, ed Bohn)  
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 OLD (THE) MAN (Rom vi 6), 146 20  
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 OLYMPUS, used for any high mountain 177 21  
 OMINOUS PROGNOSTICKS foreboding ill 51 29  
 \*OMNEITY *allness*, in verbal opposition to *nullity*, applied to God 15 ' All  
 in All ' 58 11  
 OMNIBONUS FERRARIUS quoted 134 12  
 OMNIPOTENCY or GOD 149 1 165 9  
 OMNIPRESENCE, applied to God, *omnipresence*, 209 30 OMNIPRESENT,  
 57 1  
 ONEIROCRITICAL VERSES, on the interpretation of dreams, 140 23  
 \*ONEIROCRITICISM interpretation of dreams 140 10  
 ONLY, or ONLY, alone, 58 3 96 pen 121 81 217 antep  
 OPACOUS SIDE OF OPINIONS, *dark*, opposed to *luciferous*, 203 2b  
 OPENER more open 12 24  
 OPERATOR, one who makes something out of something, opposed to  
*creator*, one who makes something out of nothing, 58. 17



- OPHIR 178 2<sup>m</sup> used for *pure gold*  
 OPINIAIRIY *pertinacity in opinion*, 193 10 (Used also in *Pseud Epid* vii 9, int.)  
 OPINION pers.ified and styled 'that Empress,' 193 3  
 OPINION, *to opine* 40 24 80 5  
 OPPONENI, in a theological disputation, 41 6  
 OPPOSE, *to raise objections to* as in an academical disputation, 235 24  
 OPPOSITE *an adversary, opponent* 236 3  
 OPPROBRIOUS *See* 115, *scurrilous* 12 13 OPIROBIOLISY, 303, 27  
 OPTICKS *Science of the nature and laws of vision* 78 ult OPTICKS (F  
 THOSE HAVE their visual power 70 17 INWARD OPTICKS 216 20  
 ORATION (French *oraison*) *prayer*, 289 13  
 ORBITY *lunaticism* 222 26  
 ORGANS (IN CHURCH) *instruments not well adapted for their work* 59 20  
 ORIGIN, one of his errors 15 11 hi of mutilation, 148 23 162 ult  
 ORISON (French *oraison*) *prayer* 15 11  
 ORONILS *a river of Syria* 181 1 (See Note)  
 OSMAN Sultan 200 (See Note)  
 OSSLOUTY *TALE OF COONLES, WHICH GIVES STAMINITA TO ALL THE PEST,*  
 204 26  
 OSTIARIY, *months of a year* 205 2 (Used also in *Pseud Epid* vi  
 8 int.)  
 OSTRACIT *to banish* 303 16 (See INSTRACIZI)  
 OUI (10 11) *to be mistaken* 65 0 145 11 *to be mistaken* 314 2<sup>m</sup>  
 OUI-SI-MATH *to see further than the sun can see* 78 18  
 OUI-SI-MATH, *to overstep in talking* 109 5  
 OVAION *a minor kind of triumph* 153 ult 162 10  
 OVLK *quaintness too much quaintness* 180 1  
 OVID, afraid of drowning 199 22 (See Note)  
 OVIPAROUS *CRABFISHES bringing forth their young as eggs*, 138 80  
 OYSILR *SILKINS, used for flannels* 195 0  
 PFDACOGY *an EXAMPLE teaching* 196 penult  
 PAGAN *anti-theathen* using the word antiphrastically, 8 26 49 7 151  
 25 160 *most in heathen*, 41 16 44 5 62 ult (1 or the history  
 of the changes in the meaning of the word, see French *On the Study*  
*of Words* and the references to Gibbon, Grimm, and Mill)  
 PAINFUL MISTAKES OF OURSELVES, *deceptive misconceptions*, 174 6  
 PALATIVE DELIGHTS, *pleasures of the palate, of the table*, 185 2  
 PALIALL *to make up for*, 230 19  
 PANDORAS *TALE OF diseases*, 137 20  
 PANIGYRICS *commendations*, 201 4  
 PANIGYRICI *or eulogiums*, 183 15  
 PANOPTIA *TALE* 86 4 the Latin form of the word shows that it had  
 not been completely naturalized in English (Comp STALLA)  
 PANIAGRI *TALE* (in Rabelais) 38 penult (See Note)  
 PANTALIONS AND ANTICKS, *pantaloons, buffoons in pantomimes*  
 66 14  
 PAKACIUSUS quoted, 51 21 58 antep 130 27 271 ult, his *Arch-*  
*itais* 4 ul (See Note) 131 6 Paracelsian terms RADICAL BALSAV,  
 RIT L HUMOUR, VITAL SULPHUR.

- PARADISE the Garden of Eden 90 5  
PARADOX, a tenet contrary to reason & opinion an apparent absurdity,  
37 10 47 27 83 13 PARADOXICAL 33 10  
PARAGON used as an adjective, perfect 16 30  
\*PAKAI LAXIS, parallax the difference between the real and apparent  
place of a heavenly body 188 16  
PARALLL (IN THE SAME) line on the globe marking the latitude, 174  
11 PARALLEL equal 14 20 26 ult 3 11 69 19  
ΠΑΛΙΝΤΕΣΙΑS palintesia resembles 227 8  
ΠΑΣΙΛ (HIMSELF OWN) flatterer 173 antep  
ΠΑΡΑΒΗΛΗΣIS u ed metaprecially for a secondary or subordinate  
portion 98 17, opp sed to the usual dictione PAVLA HEOS OF  
CONSIDERATIONS 180 - PAULINE IS IN ITEMPITY 230 11  
PARIS most suitable climate for an infirm head 19 ratep  
PARIICII (I HITTITIAN) OF MAN his spiritual nature, 192 5  
PARTIALITY INVOLUTION 37 CULLI 39 antep partial affect  
not only one part of the whole opposed to GENERAL GOOD 39 5  
(broten his particular delusion Essay, 58 p 32 l 18 ed 1855)  
ΠΑΚΙΟΥΑΤΙS pakuiatis 41  
ΠΑΡΙS (MAN OF SENSE) firm yet extraordinary ability 17 10 37 1  
PARRY, a poetical person who utters invective MISERY 102 15  
ΠΑΡΙΑΓΟΜΕΝΟΣ PARIAGOMENOS 185 11 opposed to ΠΕΡΙΟΔΩΣ  
COUSULT ON THE SUBJECT PEUITE the sense of poet details  
The history author uses the word παρρησιασμοΝ perisgorism On  
the other hand it suggests that the writer is admitted foreign citizen  
for one of the citizens in 75 111 so = ti dersing Smith (n  
1 A) explains the word to mean the direct ions on personal matters  
indicated only the opinion The clericalitors are silent  
PASSIONLESSness of f r 188 1  
\*ΠΑΣΧΑΛΙC PASCHALIS 27 1  
ΠΑΣΧΑΛΙC AN EASTER festival PASSIONNÉ t t t  
c 1  
PASSING LEF I (3 pun) 103 11 al ll ll i h n r ill pas  
αυτοπροκαταγραφες of the 1 αυθημερον 17 10  
of its thir ab il li shall be tolled αλληλθρυπιας detore  
(fit so full o ) there shall be ο εχνηερατηριανος  
other before and on after the buil (C is at Caions) celus \$6-  
PASSION, anger 12 16, 27 q8 23 270 21 suffring sympathy, 94 11  
102 15 10 29  
PASSIVES used substantively for passi e principles 37 11  
PAIE head 98 28  
PATHEICAL IM ESSIONS moving 133 -  
PATHOLOGY (A STRANGER) list or collection of diseases, 17 30  
PALIOIS (French) from metal ductile 108 24  
ΠΑΙΘΡΟCΙUS AND ΑΧΙΛΛΕUS the fierier sup 103 13  
\*PATRON (verb) to patronize, support 12 -7 99 8  
PAUCITY fewness, 185 19  
PAUL (Sr.) referred to 37 8 64 2 99 ult 106 19 quo ed 77  
penult 84 29 89 24 St Paul's NOBLE CHRISTIAN 132 14 168  
antep ST PAUL'S SANCTUARY 20 20 (See No e)  
PAWN (TO YIELD A) in chess, to give the adversary a slight advantage,  
35 24



- PHYSIOGNOMICAL LINES, 193 29 222 30  
 PHYSIOGNOMY, *discerning a man's character from his features*, 94, 28  
 95 2, 23  
 \*PHYTOGNOMY, *discerning the nature of plants from their outward  
 forms* 95 1  
 PIA MATER, *the innermost membrane investing the brain*. TO STRETCH  
 THE PIA MATER *to trouble or disturb the brain*, 17 20  
 PIE FRAUDS, 48 11  
 PICKTHANK DELATORS *officious informers*, 171 25  
 PILCE, a favourite word with Sir I B when he wr to the *R. & Med*, used  
 four times in one page 26 3, 19, 21, 30 37 20 38 antep 41 2  
 4 5 55 7 62 10 78 ult 79 20 81 5 83 2 PIECE OF  
 DIVINITY, 116 12 OF FORITUDI 44 30 OF MAN 110 antep OF  
 MORTALITY 107 96 OF NATURE 26 19 27 1, 6 9 THE CATS  
 TROUPE OF THIS GREAT PIECE, 74 7, probably a very early example  
 of the word being used in the *art of drama* PIECES 29 ult 69  
 7 11 9 10 PII OUT *to supply deficiencies*, 33 1 TO PII-CE  
 U, *to compose by adding a piece to pie* 66 11  
 PILIUS abstract for concrete, *pious actions*, 198 6 *pious men* 230 2  
 (See Note on p 8 1 29)  
 PINACLES OF DIVINITY *highest parts* 22 1  
 PINAX, the *index* or *title* of Cebes 147 2 161 9  
 PINED AWAY, 109 2) PINED FACIES *wasted with disease* 134 28  
 PINLDA (LULU DU) his *Monarchia Ecclesiastica* (4 vols fol, Salam  
 1, 88) referred to 47 29 (See Note)  
 PITIES OF MICH *their pity* 94 21  
 PITIFUL *pathy* in in PITIFUL THINGS, 184 21, PITIFUL RAIN,  
 216 11  
 PLANETARY HOUR OF SATURN 117 19  
 PLANETICAL SYSTEM OF THE WORLD *planetary* 131 16  
 PLANTATIONS *columns* 156 91 (See Trench's *Select Glossary*)  
 PLANIS revived from their 51 7 15 &c  
 PLATO, his opinions mentioned and alluded to 57 4 53 20 58 20 109  
 28 112 4 12, 1 137 14 200 4 PLATO'S PLATO, 14 23 (see Note)  
 HIS WILD HORSE 14 21 (See Note)  
 PLATONICK (LASIL LAD) DISCIPLINE WITHOUT A RIGID DEFINI-  
 TION 19 6  
 PLAUDIBLE 183 12 (See Note)  
 PLAUSIBLE *plauseworthy*, 5 5 131 30 167 19 (See Trench's *Select  
 Glossary*)  
 PLAUTUS'S SICK COMMISSION, 128 19 (see Note), a mistake in, 187 7  
 (See Note)  
 PLEA OR TITLE, *right to property* 38 5  
 PLEASURISTS, *persons devoted to pleasure* 274 5  
 PLEBEIAN HEADS *middle persons* 9 1  
 PLEURA *the serous membrane of the lungs*, 138 10  
 PLEURISILS formerly rare in England 137 14  
 PLIABLE, *submissive* 19 4  
 PLICA OR GLUEY LOCKS 296 18  
 PLINY, the Elder quoted 131 27 mentioned as a specimen of an un-  
 trustworthy writer 7 10 123 80 (Comp *Pseud Epist* 1 8 § 5)  
 PLUME HIMSELF, *to pride himself*, 108 20



- POSTERN *hackney* 151 14  
 POSILIMINIOUS LIFE *a subsequent or second life*, 196 99  
 POSTULATE, *that which is taken for granted without sufficient (?) proof*, 40 11  
 POTION OF IMMORTALITY, *draught conferring immortality*, 113 90,  
     POTION OF HIS COUNTRY 200 3 (See Note)  
 POUTIRON 99 *interp.* applied to the (modern) Romans (See POLTRON)  
 POWDER KISS (in powder plot 1605) 30 17 (See Note)  
 POWERFULLNESS 111 111 79 10  
 POX (*pocks* pl of *pock*), TILL SMALL 101 distinguished from THE GREAT  
     POX 176 30  
 POIGNARD (11 *poignar* 2) dagger 63 21 200 6  
 PRACTISED CONCLUSIONS, *practical* 120 17  
 PRATTING, *talkative* 109  
 PRAYERS FOR THE DEAD 15 28 8 c 119 16  
 PRECIOUSNESS *significative* 44 11  
 PRECOCITY *rapidity preceded in the usual time* 134 pen, VIRTUOUS  
     PRECOCITY 153 21  
 PREDESTINATE FORMS *pred. stinct* 75 11 PREDESTINATED ENDS  
     2 22 PERIOD 31 15  
 PREDESTINATION, *the doctrine that all things are unchangeably fore-*  
     *ordained* 11  
 PRIDOMINANCE *highly* 215 9  
 PRIORITISATION *high esteem preference* 188 20  
 PRIORITISED TO SENSE *raised from the* 50 3  
 PRIGGANT LAMPYRE *plain clear* 51 2  
 PRIGHTEFULNESS *pr. eminent* 93 10 (See Note)  
 PRIGJUDICIAL BLESSING, *formal before examination*, 36 28  
 PRIGHTEFULNESS *pr. eminent* 51 1  
 PRIGORDINATE (OUGSL *form of law*) 31 3  
 PRIGORDINATE SILENCE *form of law* 11 PRIGORDINATION, 226. 25  
 PRIGOGATIVE *pr. il* 12 14 18 11 11 68 23  
 PRIGGL to *pr. il* 19 6  
 PRIGGLANCE *pr. il* 14 8 276 11 27 10  
 PRIGIOUSNESS *pr. il* 11 11 11 11 11 11  
 PRIGSKIPI *pr. il* 11 11 11 11 11 11  
 PRESCRIPTION (10 *pr. il*) to claim as one's due, to take as a matter  
     *of course* 195 10 118 *interp.*  
 PRESENCE of God 18 6  
 PRESS (THE) *print, press* publication of tools 3 c  
 PRETEND to put for card to boast, 42 1 50 11 89 10 TO PRETEND  
     *unto to lay out* 88 25  
 PREVALENT DISORDER *pr. ailing* 147 17  
 PREVARICATING WAY *artful insidious* 182 pen  
 PREVLN, to *kindle* 183 99  
 PRIME test 224 1 (A punning allusion to LAST, 223 ult)  
 PRIMITY (CESALAN OR POMERIAN), *primacy first or highest place*  
     303 20 alluding to LUCRUS (Phars 1 125) "Nec quemquam jam se re-  
     pote t CESARUM pri rem | Pompeii sve preme"  
 PRINCIPLES *constituent parts* 71 *interp.*  
 PRISCIAN'S PATE the grammarian 98 28 to "break Priscian's head"  
     meant to violate the rules of grammar Charles Lamb says, I would

- not lightly bruise old Priscian's head, | Or wrong the rules of grammar understood " (Lines to Leigh Hunt, *To my friend the Indicator*)
- PRIVILEGED WITH LIFE, *endowed with* 56 3
- PROBABLY, in a manner admitting of proof, 36 1
- PROCESS OF THE TEXT, *the context* 40 14
- PROCRASTIC to generate and produce, 110 pen
- PRODIGIOUS IN REVENGE *excess* 212 14
- PRODUCE A MAN'S LIFE, *to lengthen out*, 67 30
- PROFANED (See PROFANED)
- PROFOUND, *to plunge into*, TO PROFOUND FARTHER 25 25, TO PROFOUND THREE MILESTONES 24 1 TO PROFOUND (S DEI PEI), 85 27
- PROFUNDITY *depth* opposed to shallowness, 211 10
- PROGENY, *descendants*, 222 20, PROGENIES (plur) 65 11, COVETOLS PROGENY 142
- PROGNOSTICATION opposed to *prophecy* 29 29 "Prognostication is the foretelling of something future from present sign it therefore holds a lower place than prophecy" (Note by Smith in A A)
- PROGNOSTICK, *to prognosticate* 88 13 PROGNOSTICKS *foretellings*, 230 2 OMNIVOUS PROGNOSTICKS 51 90
- PROHIBIT TO POLLUTE, *to prohibit from polluting* 9 14
- PROJIC AND PIOT *to scelerate* 154 13 170 17
- PROLOGUE TO DIALOGUE, *introduction, preface*, 63 2-
- PROMPT, *to suggest* 210 24
- PROPENSE TO incline to, 17 2
- PROPER, *peculiar*, 14 1 137 26 VIRTUES AND VICES 120 30
- PROPLRIY (in logic) *peculiar quality* 54 13
- PROPHAND 100 11 probably in the sense of common which was the original reading (See Note)
- PROPHET opposed to *prognostication* 20 90 (See PROGNOSTICATION)
- PROPOSITIONABLE in proportion to, 227 pen
- PROPOSITIONS *statements* 54 1
- PROPKILLY, *peculiarly* 154 7 170 5 PROPKILLYS, *peculiar qualities*, 181 1
- PROVINCE mentioned 297 10
- PROXY (iv) 10 17
- PHYSCIAL *philistical, consumption* 130 30
- PIOLEMY King of Egypt, 41 18 (See Note)
- PUCIILAGL *virginit* 19 30
- PUIILD OUT *extinguished*, 296 39
- PUL BACKS (NUTLIONS AND) *restraints, drawbacks*, 210 31
- PUNCTUAL exact, PUNCTUAL DESCRIPTION, 40 19, PUNCTUAL DEALING 166 13 PUNCTUAL MORALITY 27 24
- PUNCTUALLY DESCRIBED *exactly* 72 7
- PUNISHED BY AMENDMENT, 197 16 (See ADMONISHED, CHRISTIANIZED, REFORMED)
- PUNY (no) (for puny) *not the youngest* 127 8 (See Trench's *Select Glossary*)
- PURGALRY the flame of 79 2
- PURLUE *furlieu* district 81 11
- PURPOSE (TO LIVE TO) *to live to good purpose*, 223 15
- PYGMIES IN HUMANITY, *dwarfs*, 216 10
- PYRRHUS, King of Epirus, 135 30 (See Note)

- PYTHAGORAS, his doctrines mentioned and alluded to 22 6 53 20 60  
29 190 4 (see Note) 221 17
- PYTHAGOREAN METEMPSYCHOSIS, 190 1 PYTHAGOREAN CONCEIT,  
215 18
- PYTHIAS (more correctly *Phintias*) AND DAMON their friendship 103  
12 (See Cicero, *De Off* III 10)
- QUADRATE *square* in astrology, referring to the division of the heavens  
into houses, 196 6 (see Note), QUADRATE *to square with to suit*,  
101 19
- QUÆRE *query* 72 30 (See QUERIES)
- QUARRELLING LAPITHYES (Lapithæ) for *turbulent and irascible*  
*passions*, 162 20
- QUARTAN AGUES their character and habitat 136 ult
- QUARILR (GIVE VO) *to destroy utterly* 154 3
- QUASI (Lat.), *as if in a manner*, A QUASI VACILITY *a sort of void more*  
*apparent than real* 78 5
- QUEASIE ΣΤΟΜΧΗΣ (metaphorically) *dainty fastidious* 113 28
- QUILLN (in chess) 35 24
- QUFRILS AND OBJECTIAMS (TO RAISI) 37 10
- QUESTIION, *to call in question to doubt at* ut 37 7 48 2 229 16 *to*  
*raise a question to enquire* 37 pen NIVIR YEF QUESTIIONLD, *never*  
*made the subject of an inquiry*, 37 10 RAISE VO QUESTION, *not to*  
*enquire* 38 1.
- QUESTIIONILSS *doubtless* 10 91 45 93 50 7
- QUISLUARY LITIGATION *to litigate to profit* 142 2<sup>m</sup> The word is  
found in *Isent Ipt* II 15 1 237 1 *anticp* and *Garden of Cyrus*,  
p 534 l 10 ed Bohn
- QUICKENING *reviving* 5 1 19 10
- QUODLIBETARIY *to mixtly on either side*, 188 5
- QUOTATION QUOTIA 196 30
- QUOTIDIAN INIMICITIES *daily* 107 2.
- RABBI 72 28 RABBIN 50 95 RABINIS 38 10
- RABBINICAL INTRINSICITY 43 7
- RABILE *a vulgar* ut 9 ult 219 18
- RABLLAIS, alluded to 38 pen
- RACK OF A DISEASE, *torture* 69 21
- RADICAL HEAT OF SPIRITS 52 13 RADICAL HUMOUR 67 pen (see  
HUMOUR) RADICAL BALSOVE 68 4 (See BALSOVE)
- RAILED UNTO VICE *driven into vice by railing*, 100 9 (See ADVO  
NISHED CHRISTIANIZED PLISHED)
- RALLY THE SCATTERED CALSES *to rearrange to unite* 24 19
- RANSOME TRUTH 24 18 *to rescue* in allusion to the saying that Truth  
lies hid at the bottom of a well (See EXANTLATION)
- RAP OF PASSION *rapture transport* 175 8
- RFRACTION (WITHOUT) *without retaliation*, 12 21
- RLALITY *reality* 116 21 (See Note)
- RE ANIMATION *renewed life* 296 antep
- REASON, a rebel to Faith 34 12 to be submitted to Faith 20 6 14  
HONEST REASON 17 20 REASONS used for *reasonable persons*, ab  
stract for concrete, WISER REASONS, 22 13 (See Note on p 8 l 29)





- REPRHENSION *reclude reproach* 100 27  
RLPRLSLNI *to present again* 4 & 49 21  
REPROACH 99 18 (see Note) *censure*, *objection* is language, 99 24  
RLPROBAIL D *condemned to eternal punishment*, 88 7  
RI PROBAIL S (rise) *lost eternally* *lammata* in Lat Transl, 21 10  
RI PUGNANCY S, *adversus*, *distilis* 97 2  
RLPUTE MYSELF *to esteem oneself* 107 21  
RI PUTLE FELICITUS *that are commonly considered so* 143 18  
ALQUILL *to make up for* 190 20  
ALSERVED AND (LIMPE) (10 17) *not said illiberal* 97 18 RE  
SERVED DIFFERENCE *and see clet* 34 3 95 6  
\*RESIPISCENCY 137 14 (see Note) The Latin *resipiscencia* used to  
express the Greek *metanoia* = penitence (See Jer 137 1 r Unum Verbum  
ch II § 7)  
RESOLUTION *solution of a difficulty* 13 3 *determination* 74 24  
RESOLUTIO *a state of reconcile* D *difficult* RESOLUTION *there is*  
*men of separate* 115 101 8 29 (see Note)  
RESOLVE HIM A BYC *to inform him* MATHEW, *to analyze* *relate* *to*  
*constitute element* 56 pen *to find out all things* MATO (OD *to*  
*reduce*) 33 - 4 *resolve* S ME INFO HAVI (*necroph*), *meltis* d s  
*sol* 287 *to resolve* *voluntatis* *to solve* 37 2  
RESOLVED CONCERNING *still in opinion* f *from doubts* g 19  
RESOLVED CHILDRAN 114 12 *resolved* W *firm, resolute* 74 2  
KESUND (subs) c l 100  
RESPECTIVE DISTRIBUTION *first ad unjust* (*unius aequo distributis* in  
Lat Transl) 1  
RESPICIUIV, *re* *spici* it 17 11  
RESPLECIS *for spe* *cliph* fr } *consideration* 4 c  
RESISTANCE (10 or 11 r *re* *st* *re* *t* or limited by conditions  
of the re 34 - 6  
RESUMI *the* *re* *sum* *ta* *la* *ti* *r* *natural* *subes* *become*  
*turns* *re* *sum* o  
RESURRECTION (1) *the* *re* *sur* *rectio* 13 1 RESURRECTION OF  
Mr } *re* *sur* *rectio* *re* *sur* *rectio* 13 1  
REVENING 10, d *penit* *re* *ven* *ing* *re* *ven* *ing* (1 *ntela* in Lat Transl) 60  
93  
REALIATIONS (GRATEFUL) *regualts* 73 16  
RETIARY COMBATANTS 174 27 The *retarius* was a prize fighter who  
entangled his opponent in a net which by some doct us mingen c  
he threw upon him (No e in n) Found also in *Pseil Epist* 19  
p 63 15 (ed Bohn) in the sense of *net man* in  
RETIRE IMAGINATIONS *solitary private* 114 10 (Comp SRQUESTIID)  
RETRACTATIONS (HOUS) *recantations* 191 19  
RETRACTED LOOKS, *not frank and open* 108 90  
REFRIBUTE UNTO *to return, render back unto* 23 8  
REIROGRADE COGNITION *retrospect* *e* *no* *i* *t* *of what is past*  
214 22 *REIROGRADE HEI ARTE* 66 21 11 *to return from*  
old age to the perfect ion of manhood (Note by Sm th in AA)  
RETURN THE DUTY, *to render back* 24 10, *RETURNATION* *to retort*  
213 17  
RLVERBERATED BY FIRE INTO GLASS *fused as in a verberatory*  
*furnace*, 80 12

- REVICTION, *return to life, second life*, 297 13  
 REVIVIFICATION OF MERCURY, *the recalling to life*, i.e. to its former state, 76 8  
 REVOLUTION (apparent) of the sun, spoken of as a reality, 27 antep (See Note on 120 16)  
 REVOLVE EPHEMERIDES, *to turn over, examine*, 112 17  
 REVULSIONS AND PULBACKS, *restraints, drawbacks*, 210 31  
 RHADAMANTHE, one of three judges in the infernal regions, 71 18  
 RHAPSODIES, *extra vagant, nonsensical looks*, 43 2 the word occurs also in *Pseud Epid* 1 8 sub fin  
 RHETORICK, *power of persuasion*, 121 24, used for persuasion by appealing to the *passions*, opposed to *Logic*, which appeals to the *reason*, 12 24, RHETORICK OF SATAN 36 24, RHETORICK OF MISERIES, 04 7  
 RHUMS *disturbances catarrhs*, 136 5  
 RICKLES, *raucous* 120 16 (see Note), 29 (see Note)  
 RIDDLES *mysteries puzzles*, 17 ult 49 25 86 3 205 27  
 RIGHT LINE, *straight*, *It* (Irum *rectus*) 25 13  
 RIVER (1st of THE) 141 14 (See Note)  
 ROAD OF UNCERTAINTIES in the *Par* of Cebes, 147 26  
 ROCKS *as firm as*, 206 22  
 RODOMONADO, *loast, rant*, 65 23  
 ROLL (THE BIBLED), *the number of the blessed*, 230 4  
 ROMAN CHURCH 10 21 12 2  
 ROMANS (Ancient) mentioned, 33 17 Modern Romans, their cowardly character, 99 antep  
 ROME BISHOP OF, viz the Pope, 12 13 CHURCH OF ROME, 40 pen 53 19 87 21, I AM OF ROME, 12 7, Rome does not suit work-legged persons, 129 30  
 ROUNDES (SCALLS AND) *rundles, steps of a ladder* 22 15  
 ROVIGNO, lameness common among the inhabitants, 136 26  
 ROYAL VEIN, *the vena basilica in the arm*, one of the veins opened in bloodletting, 128 13  
 RUBBIDGE, *vulgarish*, 211 24  
 RUBICON, the river by crossing which Cæsar declared war against the Senate Sueton *Jul Cæs* c 32 Lucan, *Phars* 1 184 (Note in W after II) VENIET NOT OVER RUBICON, *do not take an irrevocable step* 151 10 180 11  
 RUMBS IN LIFE *collisions* 30 13  
 RUDDLER OF THE WHIL, *director, guide*, 167 18  
 RUDE MANS, *uninformed* 56 1  
 RUMINATION IVILS, *to meditate over and over again upon*, 213 27  
 RUN COUNTRY TO, *to disagree with*, 86 10, TO RUN THREE INTO, *to force thee* 168 7  
 RUSTICITY (GROSS), *ignorant simplicity*, 24 12  
 SAILS (BLACK), 209 11 (See Note)  
 SALAD GARDENED IN A CHURCH YARD, 91 18  
 SALAMANDER mentioned 91 antep (See *Pseud Epid* III 14)  
 SALIENT POINT 10 11, *punctum saliens*, "the first moving point which makes its appearance after the fecundation of the germ" (Dunglison's *Med Dict*)

- SALMONEUS** 203 4 (See Note)
- SALVATION**, our confidence re-pecting 89 1<sup>7</sup> &c
- SALVE** (verb) a word used several times by Sir I B, and changed into *sol e* or *save* by some modern editors (see Notes on 39 30 48 19 98 28) It is explained by Gardiner to mean *to cure remedy*, as if from the AS *seal-fian*, but it is rather to be taken as derived from the Lat. *salvo*, meaning 'to help or save by a *sal* an excuse or reservation' (Johnson) IO **SALVE PRISCIAN'S PART** (38 28) is not to *cure* it but, *to avoid breaking it* (See PRISCIAN) The general sense of the word, as used by Sir I B is *to sol e explain* as *to sol e* *sol e* *sol e* 48 1<sup>7</sup> 25 (Comp *Pseud Epist* vii 13 p 250 l 12 ed Bohn) TO **SALL** ALL 57 penult 116 20 TO **SALL** THIS 39 30 TO **SALL** A CORRUPTION, 133 22 Sir M Hale (*Origin of Man's* ii 2, § 2) has "salves the dispute" and Henry More (Pref to *The Immort of the Soul* p vi l 32 ed 1713) has *salve* all phan men
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- SANITY** (HOLY) in the *Prima* of Cebes 147 9
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- SCANDAL** *ill repute* 7 3 (see Note) *calumny* 1- 3, *scandalous stories* (1), 99 18 (See Note)
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- SCENICAL DIFFERENCES** *mere outward* 121 ult, *MOURNING*, 149 13 165 21
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- SEQUESTERED IMAGINATIONS, *solitary*, 113 8 (Comp RETIRED)
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 WHINE *the m p n* 214 1  
 WHISPERING CALUMNIAL CUNNING *to the* 309 7  
 WHISPERING *intimate* 117 1 pen WHISPERING PLACES 214 20  
 WHORT OF FAVOUR, name appld to the Church of Rome but not by Sir I B 12 20  
 WILDERNESS OF FORMS *countless shapes (?) distinguished from chaos* 75 ult  
 WINDOWS OF TIME openings through which one can see the histories of bygone times 20 5  
 WINGED THOUGHTS *furnish t t wings far, acting* 203 18  
 WINGS (ELY WITHOUT) 178 2b *une penn volare* (Plautus, *Pau* 11 2 49 *Asin* 11 80) The French have the same expression, *voloir voler sans ailes* *to attempt impossibilities*  
 WINGY *soaring as if with wings*, THOSE WINGY MYSTERIES IN DIVINITY 17 22 WINGY NATURE (of the soul), 53 7  
 WITCHCRAFT WITCHES 49 50 (see Note on 50 1) In one of the *Lectures* (vol iv p 397 ed Wilkin) Sir I B queries whether possession be not often mistaken for witchcraft and many thought to be bewitched which are indeed possessed  
 WITHAT *besides* the first word in a clause, 96 4  
 WITHOUT, *outside*, 57 17  
 WITS o'WORK (10 SHR HIS) *to plan or deavour*, 188 1  
 WITILY WICKED *ingeniously*, 199 7  
 WITTY PAINS *ingenious*, 133 22  
 WOMB OF OUR MOTHER, called "that other world, the truest microcosm," 63 14, 20 (See also 133. 12)



- WONDER (BEYOND) *almost miraculous* 43 10  
 WORLD duration of the 68 19 77 27 (see Note) 190 6 230 15 end  
 of, 132 pen, WORLD OF THE WOMB, 63 11 20 133 12, A HOSPITAL,  
 115 20  
 WORM Out to drive out gradually 49 20  
 WORSEDER HABIT, *cora* 66 91 191 ult  
 WRINCHE<sup>L</sup> IN LIFE *hardships* 30 13  
 WRII (verb) *art* 4 4  
 YI I ( FINE NOT) WITHOUT LIFE perhaps *sis n e in then* 6, 24  
 YI OUNGAL (old French for *young*) *arunk* 1 cha actor of the German  
 92 pen  
 ZEALS used for *us men* abstract for concrete (see Note on p. 8, l. 29),  
 INSOLVENT ZEALS 90 1, WILEZ ZEALS 13 2 So noble zeals  
*Is it I bit vi 19 § 4 p. 207 l. 2, ed Lohn over forward zeals*  
*Is it I by D3 1, 15 3 § 2*  
 ZENITH in astronomy the point in the celestial sphere immediately over  
 our heads hence to ARISE TO THE ZENITH 'to reach the height' of  
*pro feris* 31 1  
 ZENO the Sicilian philosopher 69 8 2 14 ZENOS KING 133 22 171 11  
 alluding to the saying of the Stoic that the wise man was a king  
 ZODIACAL SIGNS *the signs of the Zodiac* 278 9  
 ZOISM a *lyb ritual* at position from the carpenter, Zoisus,  
 1 6  
 ZOKOASILLP the Persian lawgiver mentioned 47 3

*The following words and references are to be added —*

- ASSUMPTION S. R. T. B's *Works*, vol. II p. 79, l. 7, ed. Bohr.  
 COLLATERAL LIVES, 187 11  
 COMPAGE *Worship* 214 1 penult  
 CONEVI 13 15 216 29  
 CONTRAII 130 1  
 DASH HEAD *shells*, 210 18 pen.  
 JJ STU c 1  
 INEENCE 77 4  
 LALMI 1 7 8  
 LALNUAL 1 0 98  
 FACULI 40 1  
 ION (Captis) 11  
 HOLD 11 11 1 4 6  
 IAY ALITO 6 7  
 IICION 81 1  
 I 1151 *to stand Works*, II 279 16  
 IHALARIS HIS BULL, *Works* II 281 28  
 ILCT 4 6  
 IN (MOVOR) 1 19  
 SOLER ACTI 1 2 19 DEPARURE 142 22 SENSES 142 23

